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Baptists and the Common Man

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Shailer Mathews has truly said, Jesus "was the Son of Man, not the son of a class of men;"[1] yet paradoxically, by life and preference, he was the son of the poor, the disinherited, the friend of the common man, of the nobody out of whose sweat and blood and tears civilization always has been and ever will be built. When the Son of God came into a sin-sick world, the splendor of the palace of Caesar could not contain his glory, nor the halls of Herod the king, but only a manger was a fit place for his little head to lie. Reared in the home of a simple carpenter, he knew the barest comforts of life. After his public ministry began he was completely dependent upon the charity of others for his livelihood. Who of us can ever forget those heart-rending words of the Lord and Maker of the Universe, "The foxes have holes, the birds of the air nests, but the Son of Man hath not where to lay his head?"

As Jesus went about teaching, preaching, and healing, the burden of the poor and the underprivileged was continually on his heart. At the beginning of his ministry he announced his mission. Coming to Nazareth, he read from the scroll of the prophet Isaiah, "The spirit of the Lord is

[1] Mathews, Shailer, **The Social Teachings of Jesus**, 1897, p. 157.

upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives . . ." And then Jesus added his own commentary, "This day is this Scripture fulfilled in your ears." Again, when John the Baptist was inquiring for some sign of his Messiahship, Jesus had one sure proof of it, ". . . and the poor have the gospel preached to them." If anyone were desirous of finding our Lord, he would be certain of the first place to look—among the publicans and sinners.

While he was in Samaria, an incident occurred that has permanently impressed itself upon us all. In his conversation with the Samaritan woman at the well, as Dr. Davis has observed, Jesus shows his sympathy with the lowest of all races in the mind of a Jew, the Samaritans; the lowest of Samaritans, a woman; the lowest of women, an adulteress. Yes, surely Jesus was a son of the poor, the friend of the common man.

After the Ascension and the baptism of the Holy Spirit, we see the disciples carrying on the gracious ministry of our Lord. Those that were rich shared their wealth with the poor. The first oppointment of deacons was for acts of charity. And sometimes today, in the midst of our problems of getting a livelihood from quarter-time churches, or from full-time churches with a quarter-time budget, we preachers forget the monetary state of Peter at the Beautiful Gate, when he remarked quite honestly, even as we, "Silver and gold have I none . . ." The congregations of the early churches were composed mostly of slaves and common men; there were but few rich and learned. To the church at Corinth Paul wrote that "not many wise after the flesh, not many mighty, not many noble" were called.

Tracing the form of Christian worship in early churches after the Apostolic age, we always find this same emphasis, with special prayers, as a part of every service, for the poor, the outcast. Without a doubt Christianity was a message meant for and growing from the common man. Its appeal to the oppressed and the underprivileged is the explanation

of its rapid spread. It offered deliverance for those in whose eyes there had previously been no light of hope, those who did and still do compose the great bulk of human society.

Passing swiftly over the slowly rolling centuries, let us consider the rapid growth of the early Baptist churches of the South, in the United States, an advance whose equal had hardly been found since Pentecost. In 1683 there were, it has been estimated, but twenty Baptists in the South, white and colored.[2] By 1770 there were 1,200 and seventy years later the number had leaped to 323,000.[3] What was behind this rapid growth? Wherein was found the attractiveness of the Baptist churches for the early pioneers? The answer immediately becomes evident—each Baptist church was a church of the common man; it was here that he felt at home and heard the gospel that was his soul's desire. The membership of the Baptist churches, as in New Testament times, was composed mostly of unlearned people whose social standing wasn't the highest. One writer observes that Baptists were considered religious radicals and were "frequently looked upon as enemies of all political and social order."[4] All other denominations disapproved of these early Baptists because of the type of preaching and the effect upon the congregation. Baptists were actively evangelistic and Semple tells us that in these services they "whooped" in "many odd tones."[5] An eye-witness at one of the meetings saw "multitudes, some roaring on the ground, some wringing their hands, some in ecstasies, some praying, some weeping; . . .[6] One peculiar mannerism of early Baptist preachers has been preserved even until this very day. They had what other more dignified denominations call the "holy whine," a sing-song method of preaching arising apparently from speaking outdoors. Perhaps another pecularity of

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2 Alldredge, E. P., **Southern Baptist Handbook.**

3 **Ibid.**

4 Sweet, W. W., **Religion in The American Frontier, the Baptists,** 1931, p. 3.

5 **Ibid,** p. 10.

6 **Ibid.**

present-day Baptist preachers can be understood in the light of these early ones. Whenever a minister would tire of living in one place, he would move on west into the frontier region. Sometimes his congregation would be so attached to him that they would gather their belongings and accompany him, the whole church moving as a body into another territory. Today churches have become more stationary, but the preacher move on.

Many good Baptists would look askance at our early beginnings in America, but let us not forget that although there was much we would not approve, the early churches had a message for their day, and that message won men to Christ by thousands upon thousands. Men were hearing and were finding that for which their souls were crying. Truly Baptists of the South have built upon the firm foundation of the cross of Christ—a message for the common man everywhere, a message of hope for the hopeless—and, yes, a message for the rich and noble too; but only when all men can be considered alike in opportunity and privilege.

But what of today? Are we carrying on the ministry of Jesus and the early church; are we still in the footsteps of pioneer American Baptists, putting proper emphasis on the common man? That remains to be seen. There is a tendency —perhaps we have all seen it—for a denomination to rise with its members. As the wealth and education of its members increase, the type of ministry of the denomination tends to confine itself to its own social class. Great denominations start as a movement of the common people. As these people gradually improve their status in life, the churches grow in wealth along with the people and move up the ladder of social class, leaving a new group of common men as sheep without a shepherd. Then the inevitable happens. The common man must find a church that has a message for him, and if he cannot he begins a new one. The former happened in early America. The old, established denominations had lost their message for the common man. Then there was presented to him from Europe the Baptist beliefs of the equality of man before God, a hope of salvation and

freedom. So Baptists advanced, for their gospel was the gospel for all time, the true gospel of repentance and salvation for all men lost in sin.

Today we wonder if Baptists aren't beginning to fall victim to this age-old tendency. Let us look at the facts. In the period 1800 to 1840, one hundred years ago, Baptists in the South increased from 62,000 to 323,000—an increase of 400 percent. But from 1900 to 1939, the increase was from 1,600,000 to 4,900,000 or an increase of 200 percent. Some of us may attribute this to the times in which we live, but let us look at other denominations. In the years from 1880 to 1900, there began in America what is known as the Holiness movement. This was a movement of the common man, arising out of his dissatisfaction with established denominations. These sects have borne the scorn and ridicule of the old denominations that they so violently condemn. To the student with open eyes, however, there is a striking similarity between the Holiness movement and early Baptist growth in the South. There is a difference of theology, of course, but a similarity in the type of ministry. One of these new sects, organized in 1886, now has 26,000 members. Another, organized in 1897, has 20,000 members. A third, which can properly be called a denomination, we may examine more minutely. Organized in 1894, it had 6,000 members by 1906. In the thirty-year period from 1906 to 1936, the membership had increased to 136,000—an increase of 2,000 percent. During the same period Southern Baptists grew from 1,900,000 to 4,400,000, an increase of 130 percent. In the period from 1926 to 1936, this denomination had an increase of 100 percent while Southern Baptists increased only 20 percent. But is all this due to our lack of emphasis on the common man? Not entirely, but it is true enough to make Baptist preachers stand uncomfortably in their pulpits. All over our wide southland we are seeing the emotional type of churches growing rapidly, while we claim contentment in consolidating our gains, taking small comfort in the fact that we have a sounder evangelism, even when we do not hold those converted in our meetings any

more securely than the ones saved in their continuous revivals.

The discontent with the well established denominations, including Southern Baptists, is probably more marked in mill towns than anywhere else in the South. It is here that social distinctions are made more noticeable and more cruel. In one mill county in a Southern state "since 1920, the older denominations have organized 20 new churches and abandoned twelve, while the newest sects have organized 26 (of which 21 have been established since 1930) and abandoned none. From less than 500 members in the country in 1920, the sects had grown to about 4,000 members in 1939."[7] In a mill town in another Southern state the membership of the one Baptist church has grown from 469 to 500, from 1930 to 1942, while the membership of an emotional type of chruch 5 miles away during the same period has grown from 400 to 1,300. Frankly, brethren, a tremendous upheaval is taking place in our Southland, and many of us are fast asleep. If we do not awaken to the situation, Southern Baptists may discover too late that when churches rise in the social order newer sects come in and minster to the people who compose the life-line of Christianity. The denomination that neglects the common man is doomed—either to extinction, or that which is worse, an appearance of living while dead.

Some may say that this trend is due to the tendency of people to emotionalism, an escape mechanism. Perhaps this is true. But how much more Christian it would be if we removed the cause of the mechanism—frustration of earthly ambitions, a feeling of not being wanted. It has been a long time since I saw a man in overalls in one of our stately city churches, and even in our rural churches it is becoming increasingly rare. And yet we know that there are thousands of men whose overalls are their Sunday best. If we do not have a gospel for those men, we might as well close

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[7] Pope, Liston, **Mill Village Churches**, in **Social Action**, Sept. 15, 1941.

the doors of our churches, either for good or just to do some long-needed house cleaning among our own membership.

We may well ask in dismay, "What can be done about it?" It seems such an enormous task. Yet with the help of the Lord we know all things are possible. There is a part that everyone can play, but that part must be done thoroughly.

Ministers ought to be studying the conditions of the common man, the disinherited. They should understand his needs and the ways of meeting them. The plaintive cry that comes up from our problem centers is continually the fact that ministers are trying to meet challenging new conditions of today with the outworn methods of yesterday. The gospel remains eternally the same, but its application must vary with each new problem, as Jesus well knew and practiced. The men who represent our denomination in industrial and other problematic regions where class distinctions are so prevalent, should be well informed and trained for the work. And there is no minister to whom this problem is completely foreign.

Yet training is not the most essential requirement. As valuable as it is, we must realize that men who are struggling for a bare existence are not looking for training and education in us; what they are looking for is sympathy and love. Without love, our work for them will profit nothing. I wonder, after all, if that is not the crux of the whole matter. Down deep in our hearts many of us are not concerned about the welfare of the common man. We'd much rather be comfortable in our smoothly running church than sharing the soul-agonies of the highways and the hedges. And, brethren, these common men have found it out. We can't fool them. But just as surely as these men see the compassion of Christ for them in our hearts and lives, the problem of how we can reach them ceases to be a problem. They **have** been reached.

The problem, however, with most of us is not how we as ministers can learn to love these men. We do love them.

Our difficulty is to convince our church members to show them the proper consideration. Because of the near impossibility of the task, we want to throw up our hands in defeat. But I wonder if it is not here that we must attack the whole issue, inside our churches. A minister's life is not wasted when he devotes his ministry to teaching his flock to love sinners, heal the broken-hearted, lift up the fallen, and preach to the poor.

Finally, passing laws or making resolutions will not settle our problem. It is a matter of each individual Baptist getting upon his knees and asking God's forgiveness for the proud haughtiness of his heart that has made him forget the sufferings of the world; and rising from his knees to enter a new vista of sympathetic love for lost mankind. In the words of Paul, "Now it is high time to awake out of sleep . . . The night is far spent. The day is at hand."

Importance of Church History for Baptists

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[Second Part of Founder's Day Address on W. J. McGlothlin]

In these fateful days that are ours now, the minister's need of a thorough training in church history is exceptionally great. This is more true of Baptists than of any other denomination. We have no authoritative church. No hierarchy interpretes our history or faith. Our voluntary, co-operative polity leaves to each man the responsibility and obligation of deciding what the truth is. Our respect for the competency of the individual to make the vital choices of life throws us each upon his own resources. If we are to maintain our position in this confused world, we need the evidence and affirmation which history gives in support of our cause. We cannot possess and use these unless we fortify our ministry with a knowledge which cannot be refuted.

We are quite familiar with the contention that all a minister needs to be a great preacher is to know the contents of the Bible and how to interpret them. Certainly the Bible is first as the source book of Christian preaching. I would be the last to question that. I gladly affirm that the best interpreter of the Bible is the Bible itself. But when that is said the fact remains that the second greatest interpreter of the Book is the history it has created. Jesus is not shut up to the evidence he gives us in the New Testament for credentials attesting his power to save. He has in what he has wrought in the centuries since continually increased the witness of his living, redeeming presence in the hearts of those whom he has regenerated. There are those who say that church history is a desert littered with dry bones. For many it is just that. But whenever one has had the vision of his soul awakened to a truly appreciative insight into the message deposited there, it is a homiletical gold mine richer than the fabled lodes of Ophir. From its pages

can be brought treasures that will make a sermon pulse with the power of God.

The minister's need today of a thorough knowledge of church history as one of the major disciplines of his preparation is emphasized by the fact that this generation is separated from the past as no other has ever been. Each other generation during the past seven thousand years has been much closer to the one that preceeded it. In my memory I clearly knew life before there was an automobile, a picture show, an aeroplane, or a radio. Electricity in my childhood as a factor in common life was somewhat on a parity with television today. The students in our seminaries and the preachers who have graduated in the last fifteen years live in a world as far from 1890 as 1890 was from 1607. Suppose Benjamin Franklin, George Washington, Thomas Jefferson and James Madison were to come back to the earth today and tried to have a conversation with a high school boy, a college student, a school teacher, a lawyer or a business man. They could not understand our language, neither could we understand theirs unless we bridge the gulf that separates us. That bridge is history. Over it we can go and sit at the feet of Origen, Augustine, Savonarola, Francis of Assisi, Luther, Calvin, Wesley and John A. Broadus. Unless the roots of a man's knowledge be thrust into the soil of the faith, sacrifices and victories of the men of other generations, he will be deficient in much that he badly needs.

A fault of modern education has been its loss of a proper appreciation of the past. We have been so busy discovering and inventing and experimenting that these have dominated us too much. Somehow we have hoped to perfect enough clever gadgets to relieve us of the responsibility of either working or thinking. The objective of twentieth century education has been to train men to get, to take cities. It has neglected the weightier matter of teaching them how to rule their own souls. Its curricula have been much controlled by those who have built their philosophy of life on a materialistic hypothesis of evolution. This has produced a new concept of the meaning of history. Now the humanists

are in the saddle, not in philosophy, but in the interpretation of history. With them history is but the unfolding in natural sequence of the purposeless impersonal forces of blind nature as they push life along its goalless way. They have chased God out of history, so they think. Their blindness has prevented them from seeing the face of Jesus, the supernatural Son of God, in the Bill of Rights. No wonder we are engulfed in the chaotic hell that afflicts us today. The only way we will balance the balloon of our modern vanity that has so dreadfully lost its equilibrium is to anchor it to the foundation sills of the unchanging principles that an adequate knowledge of history is able to furnish us.

One cannot understand life as we find it in today's world in a perspective that includes only the twentieth century. We cannot leap over eighteen centuries in which God has wrought wondrous things through Christ and hope to integrate apostolic faith with modern conditions. Those who try it find themselves with too many dropped stitches in the pattern of their spiritual tapestry. The branches in our lives which bear Christian fruit reach immediately upward to Christ, they, also, are joined to a vine that has roots in the soil of every century reaching back to the New Testament days.

How obvious all this is in the realm of today's theological confusion! The rationalistic litter of our age has buried the basic concepts of Biblical theology yards below the surface thinking of modern liberalism. Rightly has the chief prophet of this method recently said, "Liberal Christianity in some of its forms has succeeded in reducing religion to little more than a kind of spiritual cosmetic, adding a touch of color to a countenance not radically changed." The most influential religious journalist of this century recently became so aware of the confusion that he wrote a book, "What Is Christianity?" to get our thinking straight. Most of us disagree with his answer. Church history rightly interpreted and taught would provide a telescope through which we could clearly see the real foundation of our faith. The past

quarter of a century has seen a supreme effort made to unify world Christianity. Yet it is reported that in the last fourteen years thirty-seven new denominations of Christians have been born. These and a host of other related facts call us to seek and find the historic sub-foundations upon which the faith of the gospel rests.

Beginning with the ministry of Whitefield and Wesley the English speaking world embarked upon a century and a half of evangelistic passion. This stimulated every phase of Christian interest and service. Under its aegis education prospered, missionary adventures were undertaken and democracy thrived. It was the richest one hundred and fifty years since the council of Nicea. But, alas, the twentieth century has lost its sense of spiritual urgency. Science and materialism with their negations have chilled our souls. To me, one of the greatest spiritual tragedies of the ages is Methodism's loss of her evangelistic passion. The ecumenical complex has absorbed the aspiration of many of Christianity's leaders. Hourly the situation of the world grows worse. Not until the English speaking world in a larger way returns to its neglected emphasis on individual regeneration will the cause of democracy both civil and religious really begin to flourish. If our eyes were not holden by the illusion of these modern sophistries, we could find in the lessons which church history would teach us the cause and the cure of the spiritual blight that afflicts us.

The amazing resurgence of the anti-christ spirit in the last thirty years has the cause of Christ fighting for its very life again. This is the sixth time this has happened in nineteen hundred years. It would be very instructive for every preacher to restudy the forces and circumstances that created the five former battles of Armageddon. This would warm our hearts and fortify our confidence in the certainty of God's eventual triumph in the present world-girdling conflict. Its chief lesson, that history certifies, is that religion is futile and democracy is doomed except when Jesus is heard and heeded. The present world situation is the resentment-reaction which John describes in the statement,

"And this is the condemnation, that light has come into the world, and men have loved darkness rather than light, because their deeds were evil" (John 3:19).

The next twenty-five years will supremely need prophets of God in our pulpits who can see the face of Jesus Christ shining in every century from Bethlehem to the bloody battlefields of today's conflict. When Europe's power to resist Napoleon lay broken in the dust, our God unhorsed him and sent him into exile with a snowflake at Moscow and an onion the night before Waterloo.

One of the greatest passages in Victor Hugo's **Les Miserables** occurs in his description of the battle of Waterloo. It ends with this: "Was it possible for Napoleon to win the battle? We answer in the negative. Why? On account of Wellington? No. On account of Blücher? No; on account of God . . . Napoleon had been denounced in infinitude and his fall was decided. He had angered God."

Rightly we have preached the God and Christ of the Bible and our inner personal experience. The knowledge of the average preacher has not, however, adequately prepared him to proclaim another aspect of deity—the God of history. He is the God who sitteth above the circle of the nations of whom the Psalmist spoke in the second Psalm. We need to know him.

On the night of December 15 last, as I was busy writing this address, there came to me a dramatic illustration of the meaning of the phrase, "the God of history." President Roosevelt, it had been announced, would speak to the nation at nine o'clock as a part of the sesquicentennial commemoration of the incorporation of the Bill of Rights in our National Constitution. When the hour for this broadcast came I turned on the radio. I knew nothing of the program that was to precede the president's address. For fifty minutes to my amazed surprise and enduring profit the riches of America's dramatic genius presented the historic struggle which culminated in that glorious victory. With inspired skill the story was told with its atmosphere of tragedy, frustration, suffering, all that humanity had en-

dured from centuries of oppressive tyranny because the rights of men were denied. The fact was graphically presented that God meant for personality redeemed by Jesus Christ to become competent to enjoy these privileges and immunities free from the interference of government. Behind that notable event were the prayers and tears, the blood and toil, the slavery and oppression of seventy centuries. The force that sustained the battle of the aspiration of man's longing to be free had come from the Christ of the Bible. For it he had died. For it he had risen again and inspired and blessed those whom he had recreated through the centuries. The dramatically historical conflict moved on. Many a time it had seemed a complete failure. The spirit of Jesus sustained the hearts of those who dreamed the Bill of Rights. Their hopes would not die. Persistently he led them on. By his grace the star of this hope guided them who saw it in each succeeding generation. At last it came to pass on December 15, 1791. That night I unforgettably saw Jesus Christ as the real author of the first ten amendments to our constitution. It is now to me a holy civil decalogue which he created. The freedom of religion, speech, the press, the right of petition and assembly, the other privileges named therein, wherein the individual is protected from the tyrannical depredations of a government by men and not by law, are the good gifts of the God of history. This incident brought to life in the conscious realization of my soul the fact that God, with whom a thousand years is as but a day, is moving onward and upward on the highways of human history.

Fosdick in his sermon preached last year on the topic, "God talks to a Dictator," has these lines:

> "I saw the conquerors riding by
> With cruel lips and faces wan;
> Musing on kingdoms sacked and burned.
> There rode the Mongol Genghis Kahn;

"And Alexander, like a god
Who sought to weld the world in one;
And Caesar with his laurel wreath;
And like a thing from Hell the Hun;

"And leading like a star, the van,
Heedless of upstretched arm and groan
Inscrutable Napoleon went,
Dreaming of empire, and alone . . .

"Then all they perished from the earth,
As fleeting shadows from a glass,
And conquering down the centuries
Came, Christ the swordless, on an ass."

In the anguish of this hour, while the nations of the earth are being consumed in the fiery furnace of war, may we not be at the beginning of a new day? In the travail of its suffering a new world order, we believe, will be born. If the soul of the United States and the British Empire has enough of Christ in it, such a consummation will be the fruit of their eventual victory. Jesus Christ finally wrote the Bill of Rights into our Constitution, even though he had to use the unhallowed hands of some to bring it to pass. He will, we believe, out of the crucifixion of this hour create an effective world federation of nations. He did not start this war. He will close it. We should give our all to assuring Jesus Christ the seat of authority at the peace conference which will conclude it.

Spiritual Truth as Revealed in the World of Nature

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I have selected for my theme the "Harmony between Religious and Scientific Truth," or "Spiritual Law in the Natural World."

A number of years ago Professor Henry Drummond wrote an interesting book entitled, "Natural Law in the Spiritual World." I wish to reverse that title and try to show how Spiritual Law obtains in the World of Nature.

In recent years I have heard much of the conflict between Religion and Science. To my mind there is indeed no conflict. Religion is the natural expression of that inborn instinct present in the minds and souls of all mankind. Science is the spirit of inquiry into the character and meaning of all things visible and invisible in the universe. A joint statement upon the relations of religion and science drawn up in 1923 by Professor Millikan, one of the world's greatest scientists, read as follows:

"We the undersigned deeply regret that in recent controversies there has been a tendency to present science and religion as unreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other."

"The purpose of Science is to develop without prejudice or preconception of any kind, a knowledge of facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race." This statement was signed by a large number of the foremost scientists, religious leaders, and men of affairs of the United States.

"Science is bound," said Lord Kelvin, "by the everlasting law of honor, to face fearlessly every problem which can fairly be presented to it. It does not set out to establish or depose any particular articles of faith. At times, knowledge gained through the study of the phenomena of the natural world may appear to undermine the foundations of faith. But there is no need for anxiety, for in time, the truth is bound to prevail and error will be overthrown."

We need to remember the words of Jesus himself when he said, "Ye shall know the truth and the truth shall make you free."

Then, too, this seeming conflict between science and religion is due to the failure to consider **only** the fundamental principles or concepts. Too often in the arguments that have arisen, the emphasis or stress has been placed on non-essential points instead of giving heed to the great underlying fundamental truths. The questions at issue should not be: When? Where? or How? But rather they should be: What? Why? Who?

The assumption, too, that Science is only materialistic is far from the truth. The real, sincere student of Nature, like the poet, "listens to tongues in trees, reads books in running brooks, finds sermons in stones, and good in everything," Like Elijah of old, the devout man of Science goes out on the mountain top and after beholding the wonders of Nature as manifested in wind, earthquake, and fire, he is willing to listen reverently to "The Still Small Voice."

The poet, Bryant, in **"Thanatopsis,"** expressed this thought in these familiar words:

"To him who in the love of Nature holds
Communion with her visible forms she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings with a mild
And healing sympathy that steals away
Their sharpness, ere he is aware. When thoughts

Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony and shroud and pall,
And breathless darkness, and the narrow house
Make thee to shudder, and grow sick at heart;
Go forth under the open sky, and list
To Nature's teachings, while from all around
Earth and her waters, and the depths of air
Comes a still voice."

Is it not a striking fact that many of the great outstanding characters of Old Testament history were men who lived close to Nature? I doubt if David could have become the great Hebrew poet he was had it not been for his early life as a shepherd boy, when in close communion with Mother Nature he received the inspiration which made him the greatst psalm writer of all Israel.

Jesus himself was a lover of Nature. Often we are told of his going alone up into the mountain or out into the country-side or along the shores of Galilee away from the cities and crowds, in order that he might get in closer touch with his Heavenly Father. Most of his parables were taken from familiar occurences in Nature. The hillside was his pulpit and the great outdoors his temple.

David, the shepherd boy in the Judean hills, looked up into the azure canopy of heaven an realized that he was face to face with Infinity. If with him we see that the Heavens "declare the glory of God and the firmament showeth his handiwork," then we are made to realize that God in his wonderful goodness has given two revelations of himself to man; one revealed in his word, the Holy Bible, the other in his works, the Book of Nature. Therefore, there can be no contradiction between the fundamental truths of revealed religion and those attained through the scientific study of nature.

On the contrary, since both God's Word and God's Works are revelations of the same Diety, then we should expect to find the same underlying fundamental truths in both.

Instead of conflict and contradictions, we may expect to find harmony and agreement.

Recently I asked an eminent theologian this question: What, in your opinion, are the most fundamental concepts or truths of our Christian Religion? With his answer I think we can all agree. There are these:—(1) Belief in God as Creator and Heavenly Father. (2) Belief in Immortality and Eternal Life. (3) Divine Justice, or Idea of Love. (4) Atonement, or Life through Death. (5) Jesus' principle of the Golden Rule, or Law of Love. (6) Principle of Faith.

I propose to show that there is remarkable harmony and agreement between the testimony of nature and that of revealed religion on these great fundamental principles.

When Agassiz, the great American scientist, was fifty years old, Longfellow dedicated the following poem to him:

"And Nature, the old nurse, took the child upon her knee,
Saying, Here is the story thy Father has written for thee.
Come wander with me into regions yet untrod,
And read what is still unread in the manuscripts of God.
And he wandered away with Nature, the dear old nurse,
Who sang to him day and night the rhymes of the
Universe."

Then let us read with the scientists some of "these manuscripts of God," and see how Mother Nature testifies as to the existence of a Creator.

To even the untutored mind of the savage, God is manifested in Nature. As the scientist contemplates the wonder and magnitude of Nature's forces, the harmony of her laws, the smoothness in the workings of her processes, his soul is uplifted, and he sees the planning and designing of the great architect of the universe. As I stood on the brink of the Grand Canyon a few years ago and marvelled at its beauty and magnitude, I was filled with a sense of my own helplessness, and the thought of the greatness of God overwhelmed me. Then I apreciated the spirit of David when he asked of his Creator:—"What is man that thou are mindful of him, and the son of man that thou visits him?"

In the joint statement upon the relation of Religion and Science from which I have already quoted, there is this significant testimony: "It is a sublime conception of God which is furnished by Science, and one wholly consonant with the highest ideals of religion, when it represents him as revealing himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man and all his God-like powers."

Sir J. J. Thompson, another world-renowned scientist, says, "As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance tower still higher peaks which will yield to those who ascend them wider prospects and deepen the feeling the truth of which is emphasized by every advance in Science, that 'Great are the Works of God'."

As we turn to consider some of the wonderful provisions of nature for man's comfort and protection we are made to realize that Nature not only reveals God as Creator but as a kind Providence.

One striking example of this fact is noted in the wide distribution and abundance of water on the earth's surface. Were it not for this provision in Nature, life, both animal and vegetable, would cease to exist, for water plays a primary role in all physical and chemical processes.

Water also possesses a number of striking and interesting properties which enable it to be a great servant of mankind. It has the greatest capacity for holding heat of any known substance, and so our rivers and lakes and oceans serve as immense storehouses of heat, thereby regulating and modifying our climate and seasons of the year.

Water, also, is one of the few substances which expands on becoming a solid. Were it not for this fact, ice would sink instead of floating as it does, and so our streams and lakes in northern climes would freeze solid to the bottom in winter time. Not only would all aquatic life be killed, but

the entire summer heat would be required to melt these solid masses of ice.

The microscopic organisms known as bacteria play a very important part in the general scheme of Nature. By causing the chemical action of decay, they prevent accumulation of dead plant and animal bodies, on the earth's surface, and also make possible the wonderful cycle known as "dust to dust" in Nature.

Another example of the evidence of the divine plan of providence is found in the exact balance which is constantly maintained between the plant and animal kingdoms. This is due to the fact that the carbin dioxide gas exhaled by all animals is used by the plants for food, and the oxygen needed for the animal's life is returned to the air from the plants. We see, therefore, that all plant and animal life are mutually helped, and are interdependent; one could not exist without the other.

Futhermore, this exchange of the two gases, carbon-dioxide and oxygen, between the plants and the animals maintains the proper proportions of these two gases in the atmosphere. Were it not for this careful balancing by Nature, the air would soon become unsuited for breathing.

Many other providential provisions as examplified in Nature could be mentioned. Suffice to say, the student of Nature finds that everything living or non-living in the Universe has apparently some helpful, useful function to perform. So we see that Nature is in agreement with revealed religion in testifying to the fact that "In the beginning God was, and by him all things were made, and without him was not anything made that was made."

Virgel, the immortal poet, expressed this thought when he wrote:

"Know first the heavens, the earth, the main,
The moon's pale orb, the story train are nourished by a soul.
A bright intelligence whose flame glows
In each member of the train, and stirs the mighty whole."

The Second Principle—Belief in Immortality

If a man die, will he live again? has been the age-old question. Religion would mean nothing to us were it not for our cherished belief and hope in immortal life. Attempts have been made to weigh the soul and detect any loss in the weight of man as the soul leaves the body at death, but without avail. A few years ago Dr. Charles Mayo was quoted as saying that modern surgeons are as much in the dark about man's soul as ever, although they have explored every nook and corner of his body and know to the last detail its composition and function. In answer to Dr. Mayo's statement, Mr. Francis T. Miller puts these searching questions: "Did Science ever find thought or an idea in the brain of a human being? Is not every creation of man, such as a railway engine, an auto, radio, a steel foundry, or a bridge, but the materialazation of an invisible idea? Did anyone ever find love or hate in the heart of a man? Did anyone ever locate fear or joy or surprise in the human organism? Did a surgeon ever locate a conscience or such an intangible thing as individuality, personality, or genius? Has any really great characteristic of man or character itself ever been found? Did anyone ever discover poetry, music, art, or science in the anatomy of a man? Can anyone find in Dr. Mayo himself the organ that made him a great surgeon?" The motivating force of the Universe is the **soul** of man linked with divinity: the fact remains, it exists.

The two cornerstones in the structure of science in its interpretation of the physical world are in startling agreement with this idea of immortality. These cornerstones of science are known as: (1) the principle of conservation of matter, (2) the principle of the conservation of energy. Briefly stated, they hold that matter and energy are indestructible. There is just as much matter and energy in the Universe today as at the beginning of time. They may undergo various transformations in kind and form, but neither can be annihilated. The scientists believe and hold

that all other scientific laws and principles must be in agreement with these two underlying foundation principles.

The human body is like a whirlpool in a stream retaining its form, but changing as to the separate units of matter which compose it. They tell us that each one of us has an entirely new body in from thirty-five days to three months. There is death going on in parts of our body at all times. The physiologist calls it metabolism and tells us that this process is both a building up and a tearing down of the tissues of the body. Physical death, therefore, is not annihilation of matter, but merely a transformation. If, therefore, there is endless continuity of matter and energy, surely the soul which is greater and more important than either cannot cease to exist.

Dr. Henry Curtiss, an eminent astronomer, in an address before the American Astronomical Society, said in this connection: "As matter, energy and time continue, then the soul must continue. Are we ourselves the only manifestation that comes to an end, stops, ceases, is annihilated at three score and ten? What we crudely call the spirit of man makes new compounds, plays with the laws of chemical action, guides the forces of the atoms, changes the face of the earth, gives life to new form. It is a creative spirit which reasonably cannot cease to be.

Another evidence from Nature of this continuity idea which is in harmony with the religious belief of immortality, is found in the fact that so many things in Nature move in cycles or seasons, the days of the week, the months of the year, the electrons in the atoms, the heavenly bodies in their orbits are continually moving in endless cycles. Even time is measured in circles on the faces of clocks and watches. In biology we have the oxygen cycle, the nitrogen cycle, and the carbon-dioxide cycle. These seem but the physical symbols of the greater cycle of eternity. So the language of Science as well that of Scripture tells us the same thing about everlasting life. Science interprets Nature as saying—each returns to its own. Earth to earth, ashes to ashes, dust to dust, spirit to spirit. Likewise, the Scrip-

tures say, "The dust shall return to the earth as it was and the spirit shall return unto God who gave it."

Third Principle—Justice or Divine Law

According to the principles of Justice in the spiritual world, sin, which is a violation of divine law, merits punishment. In the natural world a violation of any of Nature's laws will sooner or later bring its penalty. "Whatsoever a man soweth, that shall he also reap," is true both in the world of spirit and in the world of matter. But the corollary, or positive side of this principle, is also true in both worlds, for obedience to law in either realm brings its appropriate reward.

Associated with the principle of justice is the idea of eternal conflict between good and evil. As Paul expressed it, "I find then a law that when I would do good, evil is present with me." Notwithstanding all the claims of the Christian Scientists, we followers of the Christian religion believe that the Bible teaches that both good and evil exist. This fact is but the natural result of man's dual nature. He is made up of both matter and spirit.

Now, in Nature we see this constant struggle going on. While at times her destructive forces seem to be stronger, yet ultimately we behold the good and constructive forces winning out:

Heat is constantly overcoming cold.
Light is always driving back the mantle of darkness.
Health is steadily conquering disease.
The pure air destroys the impurities both in air and water.
The higher forms of plant and animal life are gaining over the lower.
Even wheat crowds out the tares when given an even chance.

Is this not Nature's way of expressing to us the same truth which Paul uttered when he said, "Be not overcome of evil, but overcome evil with good?" But in this new

dispensation, Christ gave us the higher law of Love. Moses said, "Thou shalt not." Christ's words are, "Thou **shalt** love the Lord thy God," then he goes further and gives us the Golden Rule—"Thou shalt love thy neighbor as thyself." His gospel also teaches the final triumph of righteousness over evil.

There is an important law in Science, known as Le Chateliers' Law, which states that if two opposing forces are in equilibrium and then one of them should be increased, the other opposing force decreases rather than increasing, and thus the proper balance is maintained. A familiar illustration would be the case of the apple tree limb gradually bending under the increasing strain as the apples it bears grow larger and heavier. Were it to resist the increasing strain the limb would break and the fruit be lost to both plant and man. This principle of nonresistance, is in agreement with Jesus' teaching regarding turning of the other cheek, or loving our enemies.

Expressing this same spiritual principle of the Golden Rule, Paul said, "For none of us liveth unto himself, and no man dieth unto himself."

We see this same truth as we observe how the various living organisms in Nature are mutually interdependent on one another. Not a single one could live by itself alone. The flower blooms not only for the plant which it bedecks, but also in order that other plants may become productive. Also by its bright coloring, the flower attracts the bees and butterflies, calling them to come and share in its stored-up sweetness. In the words of Francis Thompson:

> "All things by immortal power. Near or far.
> Hiddenly, to each other linked are,
> That thou canst not stir a flower,
> Without troubling of a star."

Fourth Principle—Vicarious Atonement, or Life Through Death

To some this has seemed the most difficult to understand of all the teachings of the Christian religion. The observance

of the sacrifice by the shedding of blood as remission for sin was taught throughout the Old Testament times. The central thought of the Christian religion is Christ's secrifice for us. We believe that we have eternal life through his death. As we look about us in Nature we see this same principle everywhere exemplified. The seed dies or ceases to be in order that the plant may grow and bear fruit. Then the various parts of the plant rot and decay in order to furnish food for other organisms. There was a time when many scientific men believed in spontaneous generation of life. That is, living organisms sprang from non-living, but this doctrine is no longer held by any scientists, for the great chemist, Pasteur, to whom the world owes so much, demonstrated conclusively that there could be no spontaneous generation, and announced this great scientific principle as manifested in all nature in these Latin words: "Omne vivum ex vivo," which translated means "All life comes from pre-existing life." So Nature, as well as religion, teaches us that there can be no continued physical or spiritual life without death. Tennyson, in one of his poems, enjoined us to rise on the stepping stones of our dead selves to higher things. Plants are constantly doing this. Each successive generation depends for its life on what is left after death and decay of the preceding one. Myriads of microscopic organisms break up the fallen leaf or tree trunk into its constituent parts so that they can be used in the growth and development of new plants, leaves, and tree trunks.

Closely related to this idea is that of higher life in each realm reaching down and raising the lower life up to the higher level. In the spiritual world we behold the transforming and uplifting power of Christ's divinity upon the lower nature of man. In the world of Nature we have three kingdoms: the mineral, or non-living, which is the lowest; next in the scale comes the plant kingdom; and third, the highest, includes all animal life. Yet it is possible by chemical changes for the mineral to pass up through the plant and finally into the animal kingdom. We observe,

however, that this is accomplished **not** from below, but from above, for the plant must reach down and transform dead mineral matter into living plant, and likewise, the animal must through its mysterious transforming power convert the lower plant life into the higher animal organism. Here again we see that Nature is but expressing the great fundamental truth, that the lower nature loses its power as we cultivate the higher. So we may finally say with Tennyson:

"I have climbed to the snows of age, and I gaze at a field in the past
Where I sank with the **body** at times in the sloughs of low desire.
But I hear no yelp of the beast, and the man is quiet at last,
As he stands on the heights of his life with a glimpse of a height that is higher."

The Fifth—Principle of Faith

Faith is the main-spring of all religion. Without it our spiritual life would become weak and ineffective. We are told in the Bible that "faith is the substance of things hoped for, and the evidence of things not seen." Now this same definition will hold in the natural world as in the spiritual. The tools of the Chemist and his materials are atoms and molecules which he never sees and never can see. As I carry on an experiment in the laboratory I act in obedience to natural laws. I can give no reason for these laws, but to lose faith in them would be at the risk of my own life. Just 450 years ago America was discovered because Columbus had faith in his theory that the earth was round. Every living person is constantly putting faith in the laws of nature. The farmer, as he sows his seed, exercises faith in nature's processes. As you walk you are putting faith in the laws of gravitation. So it is literally true that we walk by faith and not by sight.

Sixth Principle

The Scientist in his explorations into the various realms of nature must also very often walk by faith. The greater part of the worlds of sound, light, heat, and electricity lie far out beyond the powers of any of human senses to detect by sight, feeling, or hearing. They may be justly termed "worlds beyond our senses," and yet through faith we believe in their existence just as firmly as we do in the visible, audible, or sensible world of nature. Truly here too "faith is the substance of things hoped for, and the evidence of things not seen."

Therefore, as to these six great principles of belief, namely, God the Creator and loving Heavenly Father, Immortality, Divine Law and Justice, Law of Love or Golden Rule principle, Atonement or Life through Death, and Faith, we see that religious teaching and scientific interpretation of nature are in exact agreement.

In conclusion then, as we strive to read God's message to us in his Book of Nature, may we see with the poet that:

"Trees in their blooming
Tides in their flowing
Stars in their circling
Tremble with song.
"God on his throne is
Eldest of poets,
Into his measures
Moveth the whole."

Expository

The Sacrifice of Praise

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[Second paper on The Religion of the Psalmists. See April Number]

"Praise waiteth for thee, O God, in Zion;
And unto thee shall the vow be performed." **(Psalm 65:1)**

"Make a joyful noise unto God all the earth:
Sing forth the glory of his name:
Make his praise glorious." **(Psalm 66:1)**

"O come, let us worship and bow down:
Let us kneel before the LORD our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand." **(Psalm 95:6, 7)**

The book of **Psalms** is the reveille of the human spirit; it is an elaborate doxology in which all men and nature are called upon to praise God from whom all blessings flow. Small wonder that the Jewish church called it **The Book of Praises**; they could hardly have called it anything else.

What is praise? The titles of some popular religious song-books might lead us to believe that it consists of singing and nothing more. But song is only a **modus operandi**, the one most common and convenient medium of adulation. To praise God is to give joyful expression by any manner or means to one's feeling of adoration, homage or thankfulness. For the Christian it is practically synonymous with worship. And although there is nothing more common than song, genuine worship is exceedingly rare.

Call it what you will, praise or worship is an uncommonly difficult exercise, simply because the essential attitudes of the soul are so impossible of attainment apart from something closely similar to inspiration. It was a familiar say-

ing of Goethe's that no great poetry was ever written without an appropriate occasion and impulse. The principle holds true for worship, which must spring directly from the heart—and the heart never speaks well unless it speaks spontaneously; then only is it sincere; then only is it eloquent; at all other times its utterance is either pedantically wooden or else it rings of the sycophant and the flatterer. This means that worship really requires some sort of spiritual experience. Incidentally, such thoughts help us to appreciate the disadvantage under which children labor in an ordinary congregational service on Sunday mornings. Of course, there is a form of worship suitable for children and enjoyable to them, but they have no real fellowship with the four and twenty elders of the book of Revelation who fall down on their faces repeatedly and cast their crowns before the throne. That is why the Psalter has such a small place in juvenile devotions. Even the twenty-third **Psalm** must be well diluted before children appreciate it. [? Editor].

Unless I am mistaken, it is thus fundamental relationship between worship and spiritual experience which makes it so difficult for the working minister and his sympathetic helpers to infuse the stated congregational meetings with an atmosphere of genuine devotion. They are endeavoring to lead their people through an exercise which many of them cannot perform. To impart a spirit of worship to others is not only possible; it is a common achievement; but, like the exorcism of demons, it is accomplished only by prayer and fasting. For the average preacher it is much easier to discuss a theme with its "firstly," "secondly," and "thirdly" than it is to cry, "Holy, holy, holy is the LORD God of Hosts," as if his lips had been touched by heavenly fire. Perhaps that explains why sermons from the **Psalms** are frequently dull and artificial; only a minister with the devotional fire and poetic imagination of a psalmist can make the **Psalms** really throb with life in a pulpit. I candidly confess that I find it more difficult to lecture on the **Psalms** than on any other part of the Bible. Some time ago

I undertook the task of expounding them afresh to my classes and to my fellow-churchmen through the columns of my denominational paper, simply because I recognize therein a religious discipline of which I stood in great need. It is most natural to sing the **Psalms**, and highly edifying; it is quite another matter to discuss them, because song is the expression of emotion, and emotions tend to evaporate under exposition. But they who wait patiently upon the Lord can find no better company in which to wait than that of the psalmists, and he who becomes **en rapport** with the Lord and the psalmists simultaneously is doubly blest.

Worship is difficult because it is so extensively dependent upon suitable environment. That for the Christian congregation is primarily a matter of apropriate buildings. The Hebrews had their temples, which were to them not only beautiful as architecture and sacred because of God's presence, but also redolent with historical and personal associations. Happy is the man whose temple is in istelf a psalm. I can speak with feeling on the point because it was my misfortune to grow up in a remotely situated, sparsely populated hinterland where school and church buildings were of the poorest and most drably uninspiring sort. However, yet much is to be said about the benediction of the **Psalms** upon a saint so disadvantageously situated.

Worship is difficult because it is so extensively dependent upon aesthetically beautiful form. Without inspirational **media** praise tends to defeat itself. It becomes much like an attempt to play a Beethoven symphony on a tinny piano which is all out of tune. We are not excommunicating those who sing badly or those faithful persons who may, perchance, play the piano at prayer-meeting with anything but skill. We all, or at least most of us, produce that kind of music and find consolation in the thought that the injunction to make a joyful noise unto the Lord must involve a generous interpretation of "noise."

It is not the rendition of religious music that I have in mind so much as the quality of that music itself. Here again I can speak with a realism born of experience, for in

the Southern States where I was raised the devotional life of uncounted millions has been stunted and distorted by the influence of a so-called sacred music which is in reality little short of an abomination to the Lord. Psalm singing is almost unknown there, even in Presbyterian churches. Some of the great paraphrases and a few of the compositions of the great poets of the church (such as Wesley, Cowper, Newton, or Milton) are vaguely familiar but honored more by neglect than by usage. Since the opening of this century the so-called "evangelistic singer" and his sentimental rhymes have turned our wonted sacrifice of praise into a cheap and tawdry exhibition of bad taste. Many of the songs which are habitually sung there now at the stated hours of church worship are approximations of travesty for the simple reason that their themes are trite and their poetry doggerel. During every series of revival services in the local church in which the "evangelistic singer" is employed he popularizes a new repertoire of catchy songs. Frequently he introduces his favorite songbook—perhaps of his own editing. Such books and such songs have long since become standard equipment in the vast majority of evangelical churches in the southern part of the United States.

A few years ago I preached for one Sunday in a large southern church in a college town. More than half of my congregation was made up of college students. Amongst the hymns I had planned to use was that very good, though not necessarily great one, "O Master, let me walk with thee." I succeeded in finding it in one of the two books with which the pews of the church were stocked. The organist, although capable of playing even the most complicated compositions at sight, was quite unfamiliar with the tune "Martyrdom" and assured me that the congregation had never heard it. There was no choir, it being vacation time in the church. Sadly, and somewhat vengefully, I substituted a thing dealing with a similar theme and set to the tune of "When It's Apple Blossom Time in Normandy." I would be grossly unjust, however, if I omitted to say before I pass on that there are more than seven thousand cul-

tured souls in the Southland who have not bowed the knee to Baal.

These remarks are not intended to be a sweeping condemnation of what are commonly called "Gospel songs." I am sure that they may serve a useful purpose under proper circumstances. Moreover, I am glad to say that I could cite many specimens which are not bad, certainly not as bathotic as those I have quoted. Such numbers as **Trust and Obey** and **Blessed Assurance**, for instance, possess freshness and lightness without being trivial. My major point is simply this: where people have no **media** for the expression of their religious instincts except such trifling sentimentalities as I have referred to, where they have no high priests for their temple of song except the corybantic apostles of swing, where they have no chance to hear and sing the immortal music of the church, they are robbed of the soul's greatest privilege and doomed to a lifetime of stunted and impoverished spiritual mediocrity. It is impossible for any congregation really to worship God without the elevating and inspiring assistance of great music.

Now it is proper for us to ask, "How do the **Psalms** assist us in our worship? How do they help to provide us with a suitable sacrifice of praise?" As a summary of the answer I shall attempt to make, let me observe that one may well say of the **Psalms** in the ministry of praise what the author of **Hebrews** said of Christ in the realm of faith; they are the the pioneer and the perfect example.

1. The **Psalms** are infused by joyfulness, hope and gratitude, sentiments without which the very fountains of praise must dry up. One psalm alone amongst the whole collection is entirely possessed by gloom and despair. That is No. 88. A very few others, like Nos. 39 and 89 are almost as sad, but not quite. The note of sorrow or anxiety is heard many and many a time, but seldom is it allowed to dominate the song until the end. That, incidentally, is an unconscious commentary upon the history of Israel. Viewed as a whole, the experiences of that little nation form one of the sublimest tragedies ever enacted by any people, but

Israel never interpreted her own experiences as tragedy; nor is the tragic note at all prominent in her literature.

But to proceed with what I was saying about the **Psalms.** Let us compare the beginning and the end of No. 22, one of the world's great hymns of suffering.

> My God, my God, why hast thou forsaken me?
> Why art thou so far from helping me, and from the
> words of my groaning? . . .
> I am a worm and no man;
> A reproach of men and despised of the people . . .
> Be thou not afar off, O LORD:
> O thou my succor, haste to help me.

But in the same poem we subsequently hear:

> I will declare thy name unto my brethren:
> In the midst of the assembly will I praise thee.
> Ye that fear the LORD, praise him;
> All ye seed of Jacob, glorify him;
> And stand ye in awe of him, all ye seed of Israel.
> For he hath not despised nor abhorred the affliction
> of the afflicted;
> Neither hath he hid his face from him;
> But when he cried unto him he heard.
>
> **(Psalm** 22:1, 6, 19, 22, 24).

And let us have one more illustration from No. 13 (which has been arranged as a beautiful and popular anthem):

> Consider and answer me, O LORD, my God:
> Lighten mine eyes, lest I sleep the sleep of death;

And before the little plaint ends we have this:

> But I have trusted in thy loving kindness;
> My heart shall rejoice in thy salvation.
> I will sing unto the LORD,
> Because he hath dealt bountifully with me.
>
> **(Psalm** 13:3, 5, 6).

Of course there are numerous psalms devoted to the sheer rapture of unclouded rejoicing. To such a class belong No. 65, which is a harvest hymn; Nos. 66 and 68, which are hymns of thanksgiving for deliverance from some terri-

ble danger; No. 84, which dwells upon the delights of a pilgrimage feast; Nos. 95-100, which are elaborate doxologies; or Nos. 103-107, which are joyful meditations upon history and nature. But more often than otherwise the joy of the psalmist sought him through pain, if we may adapt a phrase from Matheson's great hymn; he saw his rainbows in his own tears. That very fact makes the joyfulness of the Psalter the more significant. The only literature which is truly universal is that which has "caught the music of human suffering." Every race and every nation has its characteristic wit and humor, but no humorous literature has ever become the common possession of humanity; fundamentally, it is sadness which makes the whole world kin. There is no literature so widely diffused as song, nor are there any songs so great as those which celebrate that kind of irrepressible joy which forms a silver lining for the clouds of pain. Perhaps that is why the whole world loves a lament. The heart is captivated by what seems at first to be an eloquent sorrow but which deeper understanding reveals to be a deathless, disembodied joy haunting the scenes of its incarnation. Witness the note of joy in David's elegy over Saul and Jonathan:

> Saul and Jonathan, the lovely and the pleasant,
> In their lives and in their death they were not divided. .
> Jonathan, in thy death am I wounded;
> I am distressed for thee, my brother Jonathan;
> Very pleasant hast thou been to me;
> Thy love to me was wonderful,
> Passing the love of momen. (**II Samuel** 1:23ff).

Or let us observe the same thing in **Psalm** 137:

> If I forget thee, O Jerusalem,
> Let my right hand forget her skill;
> Let my tongue cleave to the roof of my mouth,
> If I remember thee not;
> If I prefer not Jerusalem
> Above my chief joy. (vs. 5, 6).

One hears in the Psalter not only the joy of those who rejoice in the harvest or of those who divide the spoil, but even more often the rejoicing of those who, having passed through their Red Sea of tribulation, strike up their songs of deliverance.

> I will sing to the LORD for he is greatly exalted,
> The horse and his rider hath he cast into the sea;
> The LORD is my strength and song,
> And he is become my salvation;
> This is my God and I will glorify him,
> My father's God, and I will exalt him. (**Exodus** 15:1, 2).

2. The **Psalms** provide us with an inspiring example of the church at worship. From the little doxology of two verses which constitutes No. 117 through all the personal meditations and poetic surveys of Hebrew history to the great hallelujah choruses with which the Psalter closes, "everything in his temple saith, Glory." If one were choosing a superscription for the Psalter he could hardly improve upon the last verses of No. 73:

> Blessed be the LORD God, the God of Israel, . . .
> Who only doeth wondrous things:
> And blessed be his glorious name forever;
> And let the whole earth be filled with his glory.

Merely as the spectacle of a people at worship the book of **Psalms** has made a tremendous impact upon the human spirit in every age. We do well to remember that there is no call to worship comparable to the sight of others so engaged. Let me draw an illustration from the **Apocalypse.** "And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne," etc. (**Revelation** 4:9, 10). It was not merely the sight of God enthroned in the temple which opened the fountains of the deep in Isaiah's soul; he was moved even more by the vision of

worshipping seraphim and the sound of their voices crying, "Holy, holy, holy." Whenever I think of worship as depicted in the Bible my mind flies to this scene in the temple, to the four and twenty elders of John's vision, and to the Book of **Psalms.** The **Psalms** are surcharged with a sense of the reality of God, the holiness of God, and the nearness of God. To be caught in the contagion of such sensations is to be filled with an indescribable elation, if one be a religious man; but with that comes also a sense of awe and dread.

"'Tis sweet in his demesne to dwell
And every heart near him doth swell,
But loftiness and dignity
Forbid familiarity.

Yes, 'tis bliss in his demesne to dwell, and every heart swells. He appears to us as a dear savior and helper, as a trusted friend and counsellor; but familiarity, all irreverent approach is excluded, for even in this dear and intimate form he remains God, enthroned above this earthly sphere, to whom its inhabitants are as grasshoppers, to whom the nations are esteemed as a drop in the bucket and as the fine dust of the balance." (Cornill, **Culture of Ancient Israel,** p. 145).

I have known many ungodly men to whom portions of the Old Testament were pleasant literature, but never have I known one who was a persistent reader of the **Psalms.** And I suspect that the explanation is suggested by that story in **I Samuel** about the ark of the Lord in the temple of Dagon. You will remember that the very presence of the ark kept putting Dagon upon his face in the attitude of homage.

3. The **Psalms** transfer the atmosphere of the temple and its worshipping throngs to the humblest modern chapel. On a beautiful Sunday in May not many years ago I was the anniversary preacher in one of our wee country churches. The building was a frame structure of one room and not even a basement. But it was beautifully situated in the midst of green fields and a scattering of magnificent elm

trees. The little congregation had just finished painting and papering the auditorium. And nearly every tulip in the neighborhood was there for the glory of God. The new **Hymnary** had been recently adopted and an electric lighting system had been installed since the last aniversary. Never have I heard such meaning put into a hymn as those people put into Milton's paraphrase of the eighty-fourth **Psalm** on that day. Even the old reed organ seemed to be inspired.

"How lovely are thy dwellings fair!
O Lord of Hosts, how dear
The pleasant tabernacles are
When thou dost dwell so near."

That story might be repeated a thousand times over. It helps to explain why offensive church architecture—or the absence of any architecture at all—has never killed the spirit of worship. Please do not understand me to imply that beautiful buildings are of no importance; to me they are most highly important; what I am saying is that in the absence of buildings which are themselves a psalm the book of **Psalms** somehow enables the worshipper to invest a humble chapel with all the glory of Solomon's temple. I think it is because the **Psalms** glorify the **meaning** of the temple and not the mere appearance of it. In that connection I should like to remind you that the whole Psalter contains not one architectural note by means of which any part of the temple might be reconstructed.

4. The **Psalms** provide us with the great themes of worship and present them to us in the form of exquisite poetry. Of what does one hear in the Psalter? It is of the greatness of God; his exalted majesty and his unapproachable holiness, his wisdom, his power and his eternity, his creatorship and his sovereignty over the world of men and things, his self-revelation in nature and history, his guidance and protection of the nation and of the individual saint, his hatred of all things wicked, his benediction upon every cause that is right, his healing power as a deliverance from disease, his gracious mercy as the forgiver of sins, his faith-

fulness to those who trust him, his thoughtfulness of those who need his care, the delights of his fellowship, the joy of life, the bitterness of death, the hope of the future life, and by no means least of all, the perplexities created when faith and experience failed to harmonize. If these seem to be commonplace themes, let us remember that they are blessings that can be won only by centuries of toil and thought, and that each living man must gain them afresh for himself. Not being heritable, they are, like the mercies of the Lord, new every morning—at least to each successive generation. These are the great themes of prophetic teaching; they are the great themes in the religious history of every individual. We may not approach them from the same viewpoint as did the ancient psalmist; we certainly do not proceed upon the same scientific and theological premises. We do not read such immediate theological significance into the manifestations of nature; we no longer assume that epidemics are caused by demons or that slanderous words properly uttered may have a magical potency for harm; we do not suppose that every calamity must be the direct issue of sin; nor does the prosperity of the wicked create quite so vexatious a problem for us as it did for the saints of old—in short, we have what is in many respects a very different theology from that of the psalmists, but we have very much the same **religion.** There is really a difference between theology and religion. We sometimes fall into the facile error of asserting that the psalmists had no theology at all. Well, that is not a proper way to put it. They did have a theology, several theologies. Anybody who entertains religious ideas has a theology of some sort. What we should say is that the **Psalms** are not theological discussions; they are a solution of theological ideas dissolved in human experience. For that very reason they have always been better understood and more productive of devout faith than any other portion of the Old Testament. Start a religious controversy and men rush to the prophets and the apocalypses; start a prayer-meeting and someone will raise a psalm. Because the **Psalms** are not dogmatic they have re-

mained apart from all heresy hunts and schismatic disputes; in them all faiths and denominations find a harmonious meeting ground. I say it reverently but emphatically, but no ancient psalmist ever sang the ninetieth **Psalm** with more feeling or meaning than a miscellaneous British congregation might have put into it at any time since the Great Reformation. By way of interesting contrast, let me observe that the paraphrase is seldom sung in the United States and could by no stretch of the imagination be called a favorite hymn there.

The **Psalms** have directly and indirectly provided the church, and more especially the English speaking churches, with the richest inheritance of sublime poetry ever to become the unique possession of any people or institution. And there is none of it in the original tongue except a few isolated words like "amen" and "hallelujah." But let not your heart be troubled; and let nobody write "Ichabod" as a superscription over our English versions of the Psalter. I wish to make a statement which, coming from a Hebraist, may seem strange, but it is true. As literature, as the expression of great ideas in beautiful words fitly joined together, the English Bible is quite the equal, if not superior to, the Hebrew Scriptures in the original. I am sure of my ground with respect to the Old Testament; I believe the statement will hold good for the New Testament. Mr. C. A. Dinsmore has put the matter thus in a most delightful book, **The English Bible as Literature:**

> "Dealing as it (the Old Testament) does with the elemental emotions and common needs of men, its peculiar power is little affected by passing from one mobile language to another. A bit of literature whose charm is in its form, like most of the poetry of Poe, cannot carry its special value into another tongue. But the great books, whose power lies in their disclosure of fundamental truths and passions, find in every developed language appropriate words for the same experiences . . . And the truth is that the characteristic qualities of the English mind are very similar to those of the Hebrews. Our great

writers, like theirs, have moral earnestness, phophetic passion, simplicity of speech; and the Anglo-Saxon likes the energetic, emotional, poetic, and forcible in statement." pp. 78, 79.

So much for the proposition that the force and beauty of the Hebrew Scriptures **could** be transferred to English; the more practical question is whether or not it **was** done. You need only be reminded that the real father of our English Bible was William Tyndale. As a translator he was excellent—by no means perfect, but excellent—but as a literary genius, and more particularly as a master of that elusive power called "charm," he is to be ranked with Shakespeare and Milton. Lucidity, rhythm, emotion, euphony, sincerity, and many another element go into that gracious gift of Tyndale to the English Bible. As John Morley has put it, "Agitation rigorously restrained, the touching and penetrative music which is made prose by the repressed trouble of grave and high souls." (Quoted by Dinsmore, p. 85). Eighty percent of Tyndale's Old Testament and ninety percent of his New were incorporated into our Authorized Version, which, as it finally came forth, was the result of seven years of work, all told, by forty-seven of the most learned and cultured men in England. Think for a moment of the date at which it appeared. William Shakespeare retired from the stage and took up his residence at Stratford in 1611. Ben Jonson was at the height of his powers. Milton was three years old. Puritanism in English religion, with all its sublime austerity, was infusing iron into the blood of the English Church. One is reminded of what the prophet said to Israel: "Kings were thy nursing fathers" (**Isaiah** 49:23).

Nowhere does the linguistic beauty of the English Bible display itself more radiantly than in the Psalter, for there one finds, and times without number, what Tennyson described as "all the charms of all the muses often flowering in a lonely word." Perhaps there are not so many single words in the Psalter which, when taken alone may seem to be "a thing of beauty" or "a joy forever," but it is quite

another matter with lovely, haunting phrases. They come singing to meet one as soon as he opens his **Psalm-book.** "A tree planted beside rivers of water." "Consider and hear me, lest I sleep the sleep of the dead." "Commune with your own heart upon your bed." "The sacrifices of righteousness." "In peace will I both lay me down and sleep." "Green pastures." "Still waters." "My cup overfloweth." "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." "Deep calleth unto deep at the sound of thy waterfalls; All thy waves and thy billows have gone over me." "Grace is poured upon thy lips." "Thy God hath anointed thee with the oil of gladness over thy fellows." "Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas." "There is a river the streams whereof make glad the city of God." "How lovely are thy tabernacles, O Lord of Hosts." "Yea, the sparrow hath found her a house, and the swallow a nest for herself, where she may lay her young." "Blessed is the man whose strength is in thee, in whose heart are the highways to Zion." "Passing through the valley of Baca they make it a place of springs." "They go from strength to strength; every one of them appeareth before God in Zion." Such words are the language of poetry; and poetry is the language of praise.

But it is not only the Biblical text of the **Psalms,** whether in the Authorized or the Prayer Book Version, which has been woven into the fabric of the British soul. The great paraphrases are in some cases even better known than the **Psalms** themselves. I shall not go into the history of the English paraphrases, in fact I am not competent to do so; but I must remind you that there was a history and that the beautiful poems which we sing in our churches did not leap forth all at once, like Athena, full-grown from the brow of Zeus. There is, I believe, something of a parallel between the two origins after all, for Greek mythology does relate that Zeus suffered a terrible headache for a long while before Athena finally emerged. The earliest paraphrases were too literal to be sung and thereby offended the aes-

thetic sensibilities of the cultured classes; the next were in beautiful English verse but so freely departed from the original as to alienate those who, like the Puritans, insisted upon the actual words of the Scripture. The adoption of the "New" **Scottish Psalter** in 1650 represented not only a poetic triumph of sorts but also a very wise compromise between literalness and adaptability to song, and with the adoption in England of Tate and Brady's new paraphrases in 1696, the services of a poet laureate were enlisted by the Church. Soon afterward, in 1719, came Watts' paraphrases. A few other literary giants have given us metrical arrangements of one or more favorite psalms, but it was destined to be another field in which the great English poets, whether famous or obscure, were to make their distinctive contribution to the lyrical treasury of their church. That was the realm of distinctly Christian hymnody.

Although the Christian Church began with no hymnbook except the Hebrew Psalter, it immediately felt the need for hymns and doxologies designed to glorify the name and offices of Christ her Lord. In the New Testament itself we hear an occasional snatch of poetry which must have been part of a primitive hymn. For instance, there is **I Timothy** 3:16.

"Manifest in the flesh,
Justified in the Spirit,
Seen of angels,
Preached unto the Gentiles,
Believed on in the world,
Received up into glory."

Perhaps the very earliest Christian hymn preserved **in extenso** is one from the pen of Clement of Alexandria (170-220?) and known to us as **Shepherd of Tender Youth** or **Lead, Holy Shepherd.** Not because it has any particular bearing on our present study, but simply to gratify wholesome curiosity, I quote one stanza from a fairly literal translation.

"Bridle of colts untamed,
Over our will presiding;
Wing of unwandering birds
Our flight securely guiding.
Rudder of youth unbending,
Firm against adverse shock;
Shepherd with wisdom tending
Lambs of the royal flock:
Thy simple children bring
In one that they may sing
In solemn lays
Their hymns of praise,
With guileless lips to Christ their King."

(Alexander's version, quoted by Duncan Campell in **Hymns and Hymn Makers**, the Guild Library, A. & C. Black, London, 1912).

The oldest hymn in our modern hymnaries (No. 552 in the Baptist and United Church hymnaries) is **Hail, Gladdening Light.** The first stanza is as follows:

"Hail, gladdening light, of His pure glory poured,
Who is the immortal Father, heavenly blest,
Holiest of Holies, Jesus Christ our Lord."

From early in the youth of the Christian Church on down to the Great Reformation pious Christian poets continued to compose their devotional lyrics in Greek or Latin. Then with the rise of Protestantism and the translation of the Bible into modern tongues, hymnody also entered a new epoch of its history. Yet, the Christian hymn-writer has always been the lengthening shadow of the ancient psalmist. The psalmist has always been and will always remain the pioneer and perfect example, our perpetual inspiration in the lovely art of praise.

Now what have the great English translations and paraphrases of the Psalter done for the common man? That answer can be made quite brief. They have made his soul articulate; they have lifted him up out of the horrible pit

and out of the miry clay of emotional dumbness, in which his heart could only wrestle without utterance, and have put a song into his mouth and established his goings. We are fairly confident that the most primitive Christian churches did to some extent sing psalms, as the Jews themselves were accustomed to do in public worship and in privately celebrated festivals; but I verily believe that had the church at Corinth, for instance, been in possession of a vehicle of praise comparable to our metrical versions and paraphrases, it would never have been disturbed by that strange phenomenon of the "unknown tongue." Who knows but that those who spoke in tongues were merely in the thrall of a groaning that could not be uttered? I count it truly significant that none of the highly emotional and slightly phychopathic sects of Christianity with which I am at all familiar today sets a great store by the Psalter or makes much use of it in worship. Incidentally, that is the most alarming thing about the worship of my own beloved Southland where, as I have already said, the **Psalms** and great hymns are so little used. Having no adequate medium for expressing the profundities of the soul they of the South make shift with the effervescent sentimentalities of **In the Garden** or **Beulah Land.** I am constrained to lament their poverty as Gray lamented the poverty of those "rude forefathers of the hamlet" who slept in the churchyard at Stokes Poges, and for the same reason:

"But knowledge to their eyes her ample page,
Rich with the spoils of timfe, did ne'er unroll;
Chill penury suppressed their noble rage
And froze the genial current of the soul."

Nobody has better stated the usefulness of the **Psalms** to those in need of a liturgy for worship than has the late Lord Ernle (Rowland E. Prothero) in his exquisite little book, **The Psalms in Human Life.**

"The **Psalms,** then, are a mirror in which each man sees the motions of his own soul. They express in exquisite words the kinship which every thoughtful human

heart craves to find with a supreme, unchanging, loving God, who will be to him a protector, guardian, and friend. They utter the ordinary experiences, the familiar thoughts of men; but they give to these a width of range, an intensity, a depth, and an elevation, which transcend the capacity of the most gifted. They translate into speech the spiritual passion of the loftiest genius; they also utter with the beauty born of truth and simplicity, and with exact agreement between the feeling and the expression, the inarticulate and humble longings of the unlettered peasant." P. 2.

Nothing is more remarkable than the unlimited adaptability of the **Psalms.** They are indeed "all things to all men." Let the historical background of the original composition be what it may; let the personal sorrow, pain, or joy of the composer be whatever it might have been; let the obscurities of the text be what they are; the usefulness of the Psalter in the Christian Church has not been determined by the understanding of such matters. Each psalm is like a garment designed for joy or mourning as the case may be, and the worshipper dresses himself from his poetic wardrobe according to the occasion. That means, of course, that the **Psalms** are often seriously misunderstood and misinterpreted, but little is the harm which is really done. For instance, there is not the remotest allusion to conversion, or death, or the resurrection, or immortality in the twenty-third **Psalm,** yet most devout souls find them all there. When laymen make such mistakes it is easily forgiven, for they know not what they do; when a preacher, supposed to be a studious expositor, commits such an error he is worthy of rebuke at the hands of some old professor who expected better things of him.

5. Another inestimable aid to sincere worship which is rendered by the Psalter is its insistence upon and demonstration of transparent honesty. Not quite all sorts of men are represented by the **Psalms;** we hear not the voice of the hypocrite there, nor of any man who has deceived himself. There we have no illusions on the subject of human frailty

or of human sinfulness; there we have no facile assumption that faith in God is easily attained or easily retained.

> "In the **Psalms** is painted, for all time, in fresh unfading colors, the picture of the moral warfare of man, often baffled yet never wholly defeated, struggling upwards to all that is best and highest in his nature, always aware how short of the aim falls the attempt, how great is the gulf that severs the wish from its fulfilment. In them we do not find the innocent converse of man with God in the Garden of Eden; if we did, the book would for our fallen natures lose its value." **Psalms in Human Life,** p. 1.

6. The **Psalms** as a means of worship help to take a man out of himself and place him in a larger temple than he can find in his own soul, however great his soul may be. There is a purpose and a place in our lives for intensely private devotions. Our Lord himself both demonstrated and recommended the secret chamber. But the man who meditates only upon his own experiences with God and the meaning of God for his own life alone, who prays about his own problems only, and gives thanks for his personal blessings alone—such a man is like a caterpillar weaving his tiny temple of devotion tightly about himself with fibres from his own bosom, and waiting therein for some resurrection to give him wings and set him free among his fellows as a thing that can fly. Religion and neurosis are sometimes tangent and, according to my observation, the variety of religion involved in such a case is the intensely introspective sort, the variety which is deeply preoccupied with self. The **Psalms** do not neglect the universal **cri du coeur** for personal attention, not by any means; the great number of distinctly personal illustrations forestalls such a conclusion; but they do give us a breadth of vision and a depth of insight which reveal God in nature and in history as well as in personal experience. It is well-nigh impossible to brood over one's injuries, one's sins, or even one's dyspepsia, while contemplating the goodness and wisdom of God as sketched from nature by **Psalm** 104, or while wrestling with the much larger problem of national calamity as seen

through Nos. 74 or 79. It is difficult to persuade oneself on the basis of personal experience, that human history is meaningless and futile, as the author of **Psalm** 90 almost did, if we can appreciate such Psalms as No. 8 and No. 126, or any of the sweeping reviews of national experience such as No. 78, No. 105 or No. 106. And if a man is lonely and despondent, no devotional exercise will refresh him more than to read—or sing—the beautiful "Pilgrim Psalms" (Nos. 120-134), for therein he will find a companionship for his soul which will charm it out of its solitude. Now let me remind you of two verses in **Psalm** 73, written by a man who had been painfully obsessed by the personal problem of his own adversities as contrasted with the prosperity of the wicked.

"When I thought how I might know this,
It was too painful for me;
Until I went into the sanctuary of God,
And considered their latter end." (16, 17).

The solution for his problem he found in worship at the sanctuary. He went away from the sanctuary almost constrained to pity the very men of whom he had been envious an hour beforehand. What the order of service might have been we may only guess, but I suspect that a part of it was the singing of psalms.

Jehovah

By A. LINCOLN SHUTE, Th.D., D.D. Penny Farms, Fla.

Failure on the part of certain types of mind to appreciate the Divine attributes and holy character of the Jehovah of the Old Testament, calls for a special study of the Person who bore that Memorial Name by which the God central in the Old Testament chose to be known among his people. In such a study certain questions demand answer: What was the name of Jesus preceding his birth in Bethlehem? Where was Jesus before that Bethlehem birth? What was Jesus doing preceding his birth in Bethlehem? What was his character—was it the same before as after his birth in Bethlehem?

When we ask, **What Was the Name of Jesus Preceding His Birth in Bethlehem?** we must remember that the only authoritative and trustworthy answer must be looked for in the Old Testament Scriptures, together with some statements in the New Testament. To these Scriptures Jesus himself appealed when he sought to make his disciples understand himself, his purpose and his mission.

Luke (24:27, 44, 45) tells us that Jesus interpreted to his disciples in all the Scriptures the things concerning himself in the Law of Moses, the Prophets and the Psalms—the three divisions of the Hebrew Scriptures. Such an interpretation reveals Jesus in every part of the Old Testament, the only Scriptures in existence in the time of Christ.

But the central personality in the Old Testament is Jehovah, just as the central character in the New Testament is Jesus. The same Person is central in both Testaments, under different but closely related names. In this same central personality is the supreme bond of unity between the Testaments. Names of God occur 9,951 times in the Old Testament. The Old Testament does not neglect God. The name El Shaddai, God Almighty, occurs 47 times; Adonay, Lord, Ruler, Master, occurs 695 times; Elohim, the Powerful or Mighty One, occurs 2,651 times; Jehovah, the Self-existent, Eternal Saviour, occurs 6,558 times, or 66 percent

of all the Divine names occurring in the Old Testement. These facts show the Divine pre-eminence given to the name Jehovah—"that in all things he might have the pre-eminence" (Col. 1:18). The justification of the application of this phrase concerning Jesus, to Jehovah, is seen in the facts to which now we must give attention.

When we ask, What was the preincarnate Name of Jesus?, God himself answers (Ex. 3:15): "Jehovah, the God of your fathers . . . hath sent me unto you: this is my Name for ever, and this is my memorial unto all generations." That would seem to settle the question of God's own choice as to the name by which he wills to be known—Jehovah, sometimes abbreviated to Jah, or as some scholars prefer, Jaweh or Yaveh. The same God also declared that his name from his birth in Bethlehem and onward was to be Jesus: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Mt. 1:21). Both forms of the one name mean the same: Jehovah-Jesus saves, or is salvation.

The identity of the two names is confirmed by Jesus himself. In John 8:58 Jesus calls himself I AM, just as Jehovah in Ex. 3:14 had said to Moses: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." In the two forms of this answer, the two great ideas are held up to the light: "I AM" means the Self-existent Eternal God; and Jehovah-Jesus combines with that the great redemptive purpose of the Almighty, "Jehovah-Jesus saves"—that is, the self-existent Eternal God saves, and no other source of salvation is sufficient. Thus, Jehovah is the name of the preincarnate God, Jesus, and Jesus is the name of the incarnate God and Saviour.

Jesus is the Greek form of the Hebrew Joshua, meaning "Jehovah is salvation" (Mt. 1:21); and the angel told the shepherds, "For there is born to you this day in the city of David a Saviour who is Christ the Lord" (Lk. 2:11). And Peter adds in Acts 4:12, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Jesus

adds, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6). And the Forerunner cries, "Behold, the Lamb of God, that taketh away the sin of the world" (John 1:29).

Here, in Jesus, the Jehovah of the Old Testament, is the universal sovereign and the universal Saviour: he alone takes away the "sin of the world." He alone can say, "No one cometh unto the Father, but by me." Concerning him alone can it be said, "In none other is there salvation." Jehovah-Jesus saves.

Jehovah and the King James Version

The identity of Jehovah with Jesus has been obscured, if not all but totally lost, by the King James Version. This has been done by mistranslating the Hebrew word Jehovah (יהוה) 6,500 times, substituting for the Hebrew word Jehovah, the English word LORD printed in all capital letters, as if they thought to atone for this mistranslation of such an important word by a change of type. But by the time one has read Lord 6,550 times where the Bible says Jehovah what chance is there that he will have a profound sense that he has been reading about Jehovah all the time? How many readers of the King James Version recognize that the word Lord generally is printed in all caps, and that in each case those caps are intended to tell the reader that the Divine Name is Jehovah and not Lord at all? This mistranslation is due to a Hebrew superstition to the effect that the name Jehovah is so sacred that it never should be pronounced—that when it occurs one should read Adonay, which is the proper word for Lord, with only one capital.

Thus the King James Version has robbed the English-speaking world of the heritage of Jesus active in the Old Testament period, by following a Hebrew superstition, instead of the revealed Word of God, so that the church has largely lost the center out of the Old Testament.

And the translators did this wrong to the English Bible reading world 6,550 times, almost eliminating the name Jehovah from the English Bible, writing Lord where God had

placed his own memorial name, Jehovah. The name Lord (צרוי) apppears in the Hebrew text only 695 times, or only seven per cent of all names of God used in the Old Testament; while the name that God himself chose appears 6,558 times, or sixty-six per cent of all the names of Deity in the Old Testament. Is not that taking strange liberties with the inspired text of God's own Book?

Jehovah-Jesus Identical

This name Jehovah makes vital and personal the connection between the Old and New Testaments. Jesus (Ἰησοῦς) is the Greek equivalent of the Hebrew Joshua (יהושע), which means Jehovah is salvation, or Jehovah saves. This is in harmony with the word of the angel, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Mt. 1:21). Here the Jehovah of the Old Testament becomes the Jesus of the New Testament, but the meaning of both names is kept identically the same, the names referring to the same Person—Jehovah-Jesus saves. These names proclaim the one purpose of God in all dispensations: Salvation—Jehovah Saves. In these names is the connection between Sinai and Calvary—between law and grace. The law was given by Jehovah through Moses; grace and truth came through Jesus Christ, the very same person. Wherever the text reads Jehovah, think Jesus, our Saviour and King.

Thus does the Old Testament move forward on the Divine Redeeming Pathway, united in purpose and person by the Jehovah-Jesus of the two dispensations. Jesus in the person of Jehovah is everywhere in the Old Testament: Jesus "interpreted to them in all the Scriptures the things concerning himself." **The Name of Jesus Before His Birth in Bethlehem was Jehovah.**

The second question is: **Where Was Jesus Preceding His Birth in Bethlehem?**

Since the Jesus of the New Testament is the Jehovah of the Old, Jesus, preceding his birth in Bethlehem, was where

the Old Testament says that Jehovah was, and where the New Testament says that Jesus is. Jesus eternally was with his Father, sharing his glory (John 17:5), his equality (Phil. 2:6) and the divine activities of the partnership in the Trinity (John 5:17). He was with God, and he was God as the functioning Jehovah (John 1:1).

Jesus always is with his people, and so he was as Jehovah. "Where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:20). "I am with you always" (Mt. 28:20). Paul tells us (1 Cor. 10:4) that the preincarnate Jesus was with his people as a spiritual rock following the Israelites in their wilderness wanderings, and that that rock was Christ. We do not read of Jesus by name in the wilderness, but Paul tells us that he was there, and we do read of Jehovah functioning as Jesus would. Jesus says to his people, "Lo, I am with you always;" and so said Jehovah to Israel: "My Presence shall go with you" (Ex. 33:12, 14). Jehovah was that spiritual rock.

Jehovah was at the Red Sea (Ex. 15:21); he showed Moses how to sweeten bitter water (Ex. 15:25); he talked with Joshua (Josh. 1:1). This incident shows the interchangeableness of the Divine names (Ex. 3:2-8): "The Angel of Jehovah appeared unto Moses. Jehovah saw that Moses turned aside . . God called unto him . . Draw not nigh . . I am the God of thy fathers . . he was afraid to look upon God. And Jehovah said." These persons, then, are identical: The Angel of Jehovah, Jehovah, Elohim (God). Jehovah was with God the Father, as Jesus was, and as there was no other that could have assumed such a relationship. Jehovah also was with his people, as Jesus is, and as Jehovah was.

The third question is: **What Was Jesus Doing Preceding His Birth in Bethlehem?**

He was working, eternally active in partnership with his father. He says, "My father worketh until now, and I work" (John 5:17). But in what kind of work was he engaged? First in creative work. Jehovah was the chief Agent in creation. "Jehovah God made earth and heaven" (Gen. 2:4). The Fourth Commandment (Ex. 20:11) says:

"Jehovah made heaven and earth, the sea, and all that in them is, and rested the Seventh Day: wherefore Jehovah blessed the Seventh Day, and hallowed it."

But the Chief Agent in creation was Jesus: "All things were made through him; and without him was not anything made that hath been made" (John 1:3). Therefore Jesus, Jehovah and the Creator are One and the same. (Ps. 33:6, 9; Ex. 6:2; 20:1, 2) Jehovah-Jesus was engaged in creative work.

Jehovah-Jesus was engaged also in providential work. He was always caring for his own, as every member of the Trinity always has been doing. It was Jehovah that stayed the hand of Abraham and thus protested for ever against human sacrifice, except only the One Sacrifice that takes away the sin of the world (Gen. 22:11-16). It was Jehovah that saved Lot for Abraham's sake (Gen. 19:29), and Noah for his righteousness (Gen. 6:5-8). All this was the work of Jesus. It was Jehovah who destroyed Sodom and Gomorrah (Gen. 19:23), the Jehovah who is God (Elohim) (Gen. 19:29), and who was Jesus.

Perhaps the greatest of the providential works of Jehovah-Jesus was the work of revealing God (Ex. 33:11); "Jehovah spake unto Moses face to face, as a man speaketh to his friend." These repeated theophanies to Abraham, Moses, Joshua and others, were revelations of the reality and character of God. (Gen. 18:1, 2, 33; 19:1, 10; Ex. 32, 34; Is. 6:1.) These theophanies of the Old Testament found their perfect culmination in the incarnation of Jesus.

It was Jehovah who said: "My Spirit shall not strive with man for ever" (Gen. 6:3), which clearly intimates that one of the great providential activities of Jehovah was to strive with men to save them, if possible, from a sinner's doom. It was Jehovah who proclaimed the Ten Commandments on Mount Sinai, this Divine Memorial Name appearing six times in the text of these Ten Commandments. What a grievous wrong, that, in the fundamental law of this universe, God should be deprived of being known by his own

chosen memorial name, which alone proclaims him the self-existent eternal Saviour through the Eternity before his name of Jesus was made known.

The work of Jehovah and Jesus culminates in Redemption. The scarlet thread of redemption runs through all the Scriptures. "Jehovah is gracious and merciful . . he hath sent redemption unto his people" (Ps. 111:4, 9), the achievement of which redemption was accomplished by Jesus Christ: "God chose us in Christ before the foundation of the world unto the redemption of God's own possession . . in Christ we have our redemption through his blood." (Eph. 1:4, 7, 14.) "God saved us . . . according to his own purpose and grace, which was given to us in Christ Jesus before times eternal" (2 Tim. 1:9). And when John the Baptist introduced the Saviour of the world to men, he cried, saying: "Behold, the Lamb of God that taketh away the sin of the world" (John 1:29). His name was called Jesus because he was to save his people from their sins, and because this name bore the same meaning as the name which was his during the entire Old Testament times.

His work was creative, providential, and redemptive.

Again, we ask: **What Was the Character of Jehovah?**

That character is revealed in his mercy and judgment. The Psalmist describes Jehovah's character thus (Ps. 103:8, 11-14, 17, 18): "Jehovah is merciful and gracious, slow to anger and abundant in lovingkindness. For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those who remember his precepts to do them."

In the verse following (Ps. 103:19), the Psalmist proclaims Jehovah as no tribal god, saying, "Jehovah hath es-

tablished his throne in the heavens, and his kingdom ruleth over all." Another Psalmist (33:4, 5) declares that Jehovah's word is right, that he is faithful in all his works; that he loves righteousness and justice, and that the earth is full of his lovingkindness. Here again, there is no conception of a tribal deity. Another psalm of David (34:16) emphasizes Jehovah's opposition to evil: "The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth." In his cleansing of the Temple of its wicked commercialism, Jesus illustrates the eternal activity of Jehovah against all evil.

When Jehovah brought the flood on the world of the ungodly; when Moses executed the slaughter judgment of Jehovah upon the morally rotten Midianites for their attempt to make Israel as corrupt as themselves; when Joshua carried out the orders of Jehovah for the destruction of the Amorites, then ripe for judgment as Jehovah had foretold to Abraham; when Elijah blotted out those prophets of Baal, Ahab and Jezebel; "a decent respect" for the moral sense of respectably inclined mankind requires that we shall see here an execution of judgment by the Jehovah who has the right and the responsibility to judge and execute judgment,and who declared: "Vengeance belongeth unto me, I will recompense" (Rom. 12:19; 1 Pet. 2:14).

This execution of judgment by the Sovereign of the Universe was necessary to the continuance of the hope of the world through God's redemptive plan—his whole work of salvation for any one. Incorrigibly wicked men must not be allowed to rob the world of hope, salvation, righteousness, purity, and lovingkindness (even if their name be Hitler). And this is just what was at stake in each of these events—it was the only way to save Jehovah's whole redemptive plan—it was judgment on sin, or surrender to universal and perpetual spiritual natzism for ever.

On Sinai "Jehovah proclaimed the name of Jehovah," "a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth, keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and

that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation" (Ex. 35:5-7).

The God who issued that proclamation under the name of Jehovah, is the same God who, under the New Testament name of Jesus, "looked round about upon them with anger, being grieved at the hardening of their heart" (Mk. 3:5). Yes, he is the same God concerning whom it is written that there will be those so wicked that they will cry "to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).

"The Wrath of the Lamb"

The most terrible of judgments must fall on them who deliberately violate infinite sacrificial love. The cross proclaims Jehovah's love; but **Beware "the wrath of the lamb."**

Jehovah's character is revealed in Jehovah's social creed. Moses and Micah give fine examples of Jehovah's social creed. Says Moses: "And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good?" (Dt. 10:12, 13.).

How much that sounds like Micah (6:8), who, of course, was perfectly familiar with the writings of Moses: "He hath showed thee O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Notice that, with both Moses and Micah, it is Jehovah who is speaking, and not an unknown LORD whose only distinction is that the printer has published his name with capital letters.

Jehovah's law of love governs all human relationships in his realm, the Kingdom of God. Jesus was repeating the same law of love, which, as Jehovah, he had promulgated

through Moses fourteen centuries before: Supreme love to God (Dt. 6:5), and love to our fellow men (Lev. 19:18). It is proclaimed as "for our good always," to keep the commandments, including the Ten Commandments, and "to fear Jehovah our God" (Dt. 6:24).

Thus this social creed of Jehovah requires loyalty to the home, regard for parents, faithfulness to the marriage vow, social purity (Lev. 19:29), clean hands, a pure heart, freedom from all falsehood, deceitfulness and oppression, prompt payment of wages (Lev. 19:11-13; Ps. 24:3-5), righteous judgment, justice for all, especially the fatherless and the widow (Lev. 19:15, 35-37), honest measurements of length, weight and quantity, and practical love for the stranger and sojourner (Lev. 19:9, 10, 34), sacred observance of the Sabbath, and faithfulness to the church (Lev. 19:30). The motive of appeal back of every principle and law is "I am Jehovah" (Lev. 19:18). The authority back of every statute is Jehovah. Apart from this fundamental and essential requirement, the labor, capital and economic problem has no hope of solution—but only an outlook of defeat and despair.

The heart of such a social creed as this of Jehovah is Holiness unto Jehovah. Jesus calls us to the highest possible standard, "Ye, therefore, shall be perfect, as your heavenly Father is perfect" (Mt. 5:48). So also did this same Jesus, in his preincarnate life as Jehovah, call Israel to conform to the highest possible standard for the individual and for all life—"Holiness unto Jehovah" (Jer. 2:3)—there is no other or lower standard for a Christian.

Says Jehovah (Lev. 19:1, 2), "Ye shall be holy; for I Jehovah your God am holy." The glory of Hebraism and of Christianity is the character of their God Jehovah. A holy God must have a holy people, because man becomes assimilated to the character of the object of his worship. In both the Old Testament and the New Jehovah-Jesus commands, "Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Pet. 1:15, 16).

Obedience to such laws is the only road to righteousness, and righteousness is the only road to peace. Said Moses: "Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always. . . . And it shall be righeousness unto us, if we observe to do all this commandment before Jehovah our God, as He hath commanded us" (Dt. 6:24, 25). **Until we meet that condition war will continue to curse mankind, and peace will remain only an idle dream.**

The revealed Word of God knows of no other Jehovah than the One just described. Except the book of Esther (which contains no name of God), Ecclesiastes and the Song of Solomon, every writer of a book of the Old Testament gives abundant testimony to Jehovah as the holy and Sovereign God, and this is done in all 6,558 times. Every man who was divinely selected to be one of the writers of the Book of God: the great law-giver, kings, statesman, poets and prophets—every one proclaims Jehovah to be the infinitely perfect, holy, worthy, and only God—the one by them worshiped, adored, exalted and obeyed as the Universal Sovereign of heaven and earth.

Isaiah cries, "Hear the word of Jehovah;" Jeremiah speaks of himself as one "to whom the word of Jehovah came;" Ezekiel testifies: "the word of Jehovah came expressly unto Ezekiel;" and Daniel worshiped Jehovah alone: "I prayed unto Jehovah my God." They exalt him in these words: "Jehovah our God is righteous in all his works." (Is. 1:10; Jer. 1:2; Ezek. 1:3; Dan. 9:4, 10, 14.) And every one of the Twelve Minor Prophets bears the same testimony to Jehovah. **This Jehovah God, then, is no temporal or tribal god,** like the gods of the nations.

Jehovah is the Most High, the Universal and Eternal Sovereign and Saviour

The Psalmist prays "that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth" (Ps. 83:18). Referring to certain facts already stated, we are reminded:

First, that the word Jehovah is derived from the Hebrew verb to be, and hence means, the Eternal Self-existent God saves (Ex. 3:14, 15). Jehovah and Jesus claim the same name, "I AM" (Ex. 3:14; John 8:58).

Second, Moses knew nothing of Jehovah as a tribal god, for he says: "Unto Jehovah thy God belongeth heaven, and the heaven of heavens, the earth, with all that is therein." (Dt. 10:14, 15; Ps. 50:12; 24:1).

Third, says Jesus, "I am the Alpha and the Omega, the First and the Last, the Beginning and the End, who is and who was and who is to come, the Almighty" (Rev. 1:8, 17; 21:6; 22:13). How similar is the language and how identical the thought in Jehovah's claim for himself eight hundred years before these words were uttered by the glorified Jesus! "Thus saith Jehovah, King of Israel, and his redeemer [and we know who the Redeemer is], Jehovah of Hosts [here declared to be the Redeemer]: I am the first, and I am the last, and besides me there is no God" (Is. 44:6).

Jehovah is the only God, or there is no God at all. Jehovah-Jesus is the universal and eternal Sovereign and Saviour, the one sufficient and satisfying hope and Saviour of the world. "Ascribe unto Jehovah the glory due unto his name; worship Jehovah in holy array, oh magnify Jehovah with me, and let us exalt his name together.

"Blessed be Jehovah God, the God of Israel, and blessed be his glorious name for ever; and let the whole earth be filled with his glory. AMEN, AND AMEN" (Ps. 72:18, 19).

Facing Pastoral Problems

G. S. DOBBINS, Editor

Pastoral Leadership for Wartime

By the Editor

The summer and fall that lie ahead will undoubtedly present many grave difficulties for the regular work of our churches. Just as we can no longer say "business as usual" so we can not say "church services as usual." Many factors complicate the situation.

First, there is the obvious difficulty of "war time." For many weeks the hour for the Training Union and preaching services will come before sun-down. In city and in country our people have not been accustomed to going to church while the sun is an hour or two high. It will not be easy to get them to change a life-time habit.

Even more difficult is the transportation problem. For great numbers the use of the family car will be out. Tires are unobtainable and gasoline is being strictly rationed in many sections. Where the car is still available, many feel that they can afford to use it only for absolutely necessary purposes. Transportation facilities are limited and public conveyances are uncomfortable. The majority of our people have been spoiled by the automobile to the point that they can scarcely conceive of themselves getting to church without a car.

More difficult than any of these hindrances is the pressure of war work and the distraction of war-mindedness. Multitudes of men are on "shift-work," which means that they must work on Sunday except when their day off happens to come on the first day of the week. Thus they have no choice in the matter of attending Sunday services. So consumed are all of us with the war effort, the war news, the anxieties attendant upon the absence and danger of loved ones, and a thousand other things that attend war

psychology, that we find it difficult to settle ourselves into the routine of church attendance and church work.

The Imperative Need For Prophetic Pastoral Leadership

Of all the men in a community upon whom devolves the necessity for vigorous, high-type leadership, none has greater responsibility than the Christian minister. He can no longer think of himself as merely the nominal head of a religious organization, the primary purpose of which is to keep up attendance on conventional church services. The minister, if he is true to his high office, must lead the thinking of his people; he must interpret present conditions in terms of the Christian gospel; he must keep the fire of faith burning warmly and steadily; he must translate the principles of Christ into practical human helpfulness; he must challenge the people afresh to put God at the center and to make the Bible "the man of their counsel;" he must spend much time in the ministry of counsel and comfort; he must win to Christ with a consuming passion, realizing in very truth that he is "a dying man speaking unto dying men."

The minister must look beyond the dark present to a brighter future. If he sees, as Vice-president Wallace recently pointed out, that the war is really a revolution to establish President Roosevelt's "four freedoms," he must emphasize with clarity and moving power the corresponding duties which must be discharged if the high ends of the war are to be attained. In the words of Mr. Wallace these are: "the duty to produce to the limit; the duty to transport as rapidly as possible to the field of battle; the duty to fight with all that is in us; the duty to build a peace—just, charitable and enduring." Well may the minister underscore what our Vice-president said concerning the day of peace for which we must now prepare. "When the time of peace comes," he said, "the citizen will again have a duty, the consumer will have a duty—the supreme duty—of sacrificing the lesser interest for the greater interest of the general

welfare. Those who write the peace must think of the whole world. There can be no privileged peoples. We ourselves in the United States are no more a master race than the Nazis and we cannot perpetuate economic warfare without planting the seeds of military warfare. We must use our power at the peace table to build an economic peace that is charitable and enduring. If we really believe we are fighting for a people's peace, all the rest becomes easy." Is not this what may well be meant by "prophetic leadership?"

The Urgent Need For Creative Leadership

Two types of pastors at once come to mind. One is the preacher who sighs, wrings his hands, complains that he is facing an impossible situation, and resigns himself and his church to mediocrity "for the duration." The other is the man who sees an opportunity in every difficulty. He refuses to be governed by tradition, and asks, "What changes can be made?" If circumstances make one type of program and service difficult, if not impossible, he proceeds to devise other plans.

For instance, realizing that practically all of his draft-age young men are in military service, and that many others are in war industry that takes them away from church on Sunday, he may institute a "replacement campaign." A list of all those who are of necessity kept away from church is made, and unenlisted church members approached to secure their committal to replace every member whom the war effort has taken away. Since automobiles are out of commission, he may organize a "We-Will-Walk" club, the members of which pledge themselves to start early and rediscover the joys of walking as they trudge joyfully, in groups that sing as they go, to the place of worship. Another group may be known as the "Car Sharers," who agree to alternate the use of the car, one family taking a neighboring family on one Sunday, the other family reciprocating the next Sunday. A "Truckers Union" may be formed, to operate during the summer and fall months, someone

with a big truck volunteering to take a route and pick up all along the way who want to enjoy the fund of a rough but happy ride to church. One pastor tells how he plans to hold a service at two o'clock Monday morning for the multitude of defense workers who get off from the "graveyard shift" at midnight. Another pastor tells how he has changed his poorly attended midweek prayer service to a great Wednesday evening preaching service for those who get off in the afternoons but are compelled to work Sunday mornings. Since Saturday afternoon finds great crowds of people in town for their week-end shopping, a loud-speaker may be procured for the greatest service of the week, reaching more people and doing more good, which may be held on the street or in a vacant store building. The Vacation Bible School, so popular for the children, may easily be extended to include adults, in an evening session of two hours over a period of two weeks or more.

If people cannot come to the regular services of the church on Sunday, why not take these services to them? A series of meetings may be arranged in homes, everybody on the block being invited to the home of a neighbor where a song and prayer service may be held, followed by an earnest sermon from the pastor. Indeed, since the pastor cannot be present often enough at such meetings, deacons may be appointed to conduct the service and bring the message. A half-dozen such home prayer meetings might be held in various parts of the community to take the place of the poorly-attended midweek service at the church.

The Pressing Need For Aggressive Leadership

No war was ever won by a defensive strategy. To win we must press the battle to the enemy's gates. So it is with our spiritual warfare—we must attack! Jesus promises that the "gates of hell" shall not prevail against his church when it thus goes on the offensive in the waging of a positive warfare. Let us never forget that ours is no struggle against enemies of flesh and blood, but against all the various powers of evil that hold sway in the darkness

around us, against the spirits of wickedness on high. Therefore we must take up the full armor of God, that, when the evil day comes, we may be able to stand the attack, and having fought to the end, still to stand our ground. At every onslaught we must take up faith for our shield, for with it we shall be able to extinguish all the flaming darts of the evil one. (See Ephesians 6:12-16).

Translating this into concrete terms, the pastor might divide his community into convenient districts. The faithful members in each of these districts would then be called together, and sent out to visit in all the homes. Their message would be, "Render unto God the things that are God's." In each home they might leave an attractively printed letter fashioned somewhat as follows:

Dear Friend:

We are at war!

We of the United States are not fighting for gain or advantage, but for the protection of humanity against the brutality and outrages of aggressor nations. We must be willing to pay any price necessary to guarantee the "four freedoms"—freedom of worship, freedom of speech, freedom from fear, and freedom from want!

At the heart of the list is "freedom of worship." But of what avail is a freedom if we do not use it? While our men in the armed forces and others in defense industries are pouring out their lives for victory, what are we who are free on Sundays doing to keep the spiritual fires burning?

If history and the Bible teach us anything, it is that victory ultimately comes from God. Are our lives pleasing to him? What must he think of us if we put everything else ahead of his worship and service? Are we not guilty of sin if we absent ourselves from the place of study and service without good reason?

Perhaps you say, "But we can't use our cars to go to church." Then why not walk? Why not get together and alternate in the use of a car or truck? Where there's a will there's a way! If we really want to give God a worthy place in our lives, somehow we can manage it.

This letter is our appeal to you to be in church every Sunday morning and evening this summer unless provi-

dentially hindered. We cordially invite you to come each Sunday morning for Bible study and preaching; each evening for Training Union and preaching. Our pastor will bring timely messages that you cannot afford to miss. (Sermon topics may be inserted.)

Let us be loyal to our country and to God in these history-making days. "Draw nigh unto me," he says, "and I will draw nigh unto you."

Where Need and Opportunity Combine

There is an old adage which reads: "When God writes difficulty on one side of the door, he writes opportunity on the other side." There can be no question about the difficulty. What shall we say concerning the opportunity? If ever there was a time when ministers were challenged by difficulty to capitalize on hard circumstances and turn them into opportunities, that time is now. The writer would greatly appreciate hearing from ministers who have refused to be discouraged by hard conditions, who have had faith and courage to challenge and depart from tradition, and who are meeting present conditions with new programs and methods. Let us share with one another every good idea which will help us to win for Christ in this day when he longs to see of the travail of his soul and be satisfied.

The Minister's Mental Equipment

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A paper read before the Baptist ministers of Portland, Oregon, and vicinity.

This paper is, first of all, a confession of ignorance and faulty training. It is a plea for better help for the young men who are offering themselves for the ministry today. Wherever taken seriously it will be far from an intellectual or spiritual sedative. If it gives pain, the hope is that the hurt will be like that of the surgeon's knife, necessary and healing.

There will probably be but little difference of opinion when it is said that a minister's mental equipment should consist of (1) a trained mind, (2) a full mind. As we consider what is meant, however, by a trained mind and a full mind we may find ourselves getting further apart.

A Trained Mind

The minister's mind should be trained to reason, to feel and to understand in a Christian way.

The laws of logic are the same for all men. Yet the reasoning of the minister may differ much from that of the non-Christian man. Both may be equally logical, but their postulates are not the same. The non-Christian man may leave God out of his processes of thought, the minister cannot. The non-Christian may utterly disregard the "mind of Christ" and "the truth as it is in Jesus," but these cling to the minister as fragrance to the rose or light to the sun. Christian and non-Christian reasoning may be equally exact and equally keen, but the former possesses a background, a perspective, an atmosphere that are determinative. On the same plea alms may be given by the one and withheld by the other. The mind of the minister needs to be trained, thoroughly trained, in the laws of logic. The man of God is to be no less a logician because he is a minister. Rather,

because he is a minister, he is to be a logician plus—plus additional keenness of intellect and broader and more basic postulates.

Does it seem to invite a lifting of the eyebrows when it is suggested that the mind should be trained to feel? It may seem at first glance to be speaking loosely to say that the mind feels. Yet we must recognize that thinking and feeling are closely tied together. Is it ever possible to keep thought free from emotion? Or emotion free from thought? Do we feel because we think, or do we think because we feel? Perhaps we shall both think more clearly and feel more sanely if we recognize that the mind needs to be trained to feel as well as think. If we feel too much for the beggar on the street we may waste our hard earned cash and do him more harm than good. If we feel too little or unwisely for the boy who is just climbing "fool hill," we may allow a great soul to be permanently marred. For the minister, a mind trained to feel is almost more important than a mind trained to reason.

Again, the minister needs a mind that is trained to understand. To understand is to "know about a matter." That calls for clear analysis, logical reasoning, sane feeling and more. There must be strong, vivid and controlled imagination that will present all the factors involved in their proportions. There must be that delicacy and depth of touch that will detect disease and health, weakness and strength, what lends itself to further building and what has reached its limit. There must be the warmth of Christian appreciation, the strength of Christian steadfastness, the sternness of Christian righteousness, the steadiness of Christian poise. Let there be no misunderstanding. However much the minister needs a mind that is trained to reason and to feel, he needs still more a mind that is trained to understand. To paraphrase Paul, in the trained mind of the minister abideth reason, feeling, understanding; but the greatest of these is understanding.

A Full Mind

The second part of a minister's mental equipment is a full mind. To this more space will be given, not because it is of more importance, but rather because it is in more need of revolutionary thinking and action.

What should constitute the outstanding, the basic, the distinguishing contents of a minister's mind? When we speak of a lawyer we think of a man who above his fellows possesses a knowledge of statutory law and court procedure. When we speak of a doctor we have in mind a man who possesses beyond his fellows a knowledge of materia medica and human anatomy and physiology. When we speak of a minister we think of a man who possesses beyond his fellows a knowledge of—what? The Bible, church history, systematic theology, Christian education, Hebrew, Greek, the preparation and delivery of sermons, philosophy, psychology, sociology, church music, church architecture? Is the minister's mind to be that of a specialist, or of a jack of all trades? Is the distinguishing mark of a minister's mind that it is full of any number of things, like a boy's pocket? Is the minister to be recognized by the fact that he knows a little, or a good deal, about a larger number of things than his fellow men?

Evidently the distinguishing features of the contents of a minister's mind are not clearly discernible. They are more like the hairs on a man's chin than the nose on his face. And yet it would seem that the minister, above other professional men, should possess a mental equipment that makes him easily distinguishable from other men. He claims to represent the highest profession the world knows. Surely his stock of knowledge should bear the mark of that profession.

What kinds of knowledge, then, should mark the minister as a man apart? Broadly speaking, two: (1) a comprehensive and accurate knowledge of the Bible; (2) a comprehensive and accurate knowledge of the human personality.

(1) Knowledge of the Bible. We need not here spend time discussing the nature of the Bible. Whether verbally inspired or no more inspired than Shakespeare, whether the various books were actually written by the men who were formerly believed to have written them or by others, the Bible is the source-book of Christianity, the only fountain of the Christian gospel, the ultimate inspiration and guide to the formulation of the minister's message. Whether a man be a fundamentalist or a modernist, a premillenialist, a postmillenialist or an amillenialist, surely he must recognize that the Bible is the alpha and the omega of his profession. A Christian minister apart from the Bible is unthinkable.

Surely, then, the least that can be said is that a minister should have a comprehensive and accurate knowledge of the Bible: not about the Bible, but of the contents of the Bible. His knowledge should be comprehensive. He should know the Book from Genesis to Revelation. He should know, have in his mind as a permanent possession, the distinguishing characteristics of each individual book. He should be familiar with the contents of each book. He should at least be as well informed about the great men and women of the Bible as the young people of today are about the stars of Hollywood.

The minister's knowledge of the Bible should also be accurate. The Bible is the minister's materia medica. The truths contained in the Bible are the spiritual curative chemicals which he is to apply to the soul sicknesses of men. Would you like to trust your sick child to the care of a physician who knows his materia medica no more comprehensively and accurately than the average minister knows his Bible? If not, are we ready to admit that the body is really more important than the soul? It's a hot spot, isn't it, and all of us will have to fry together.

(2) Knowledge of the human personality. Now let us turn briefly to the second kind of knowledge that should mark the mind of a minister. He should possess a comprehensive and accurate knowledge of the human person-

ality. The human personality is to the minister what the human body is to the doctor. The doctor is required to know the human body comprehensively. He must know its various parts and how they are joined together. He must know the skeleton, the muscular system, the circulatory system, the respiratory system, the nervous system. He must know in detail the make up and function of the tiniest organs as well as of the larger ones. If his knowledge is faulty in comprehensiveness or accuracy our lives are not safe in his hands.

Shall we go on without flinching? Does the average minister know the human personality as well as the average doctor knows the human body? Does he know it as comprehensively? as accurately? There is only one answer, and again it is utterly shocking to have to give it unless we are ready to admit that the body is of more value than the soul.

One further step before we cease to disturb our individual complacency. When we asked for ordination, suppose we had been required to face such an examination in our field as confronts the young lawyer or doctor in his field who is asking the privilege of practicing in Oregon. If men are to look after our interests in courts of law in this commonwealth they must prove that they know their field. If a man is to be entrusted with the physical well being of men in Oregon he must prove that he knows his field. If a man aspires to look after the spiritual welfare of men in this great state he is asked a few perfunctory questions, or he reads a brief, often rather carelessly prepared statement as to his Christian experience and beliefs and is duly ordained as a qualified minister of the Glorious Gospel of the Son of God to the sin sick souls of immortal men!

Who Is Responsible?

If what has thus far been said merits serious consideration, and if it has fallen into good ground, most of us feel somewhat ashamed of our mental equipment as ministers,

and also somewhat indignant that we have been, despite our good intentions, jockeyed into such a position. We have the feeling that we are not wholly responsible for the humiliating predicament in which we find ourselves. And if we as individuals are not wholly responsible, then who, or what, shares in that responsibility?

The primary responsibility rests with our churches. They have been too content with improperly equipped ministers. They have not risen up in rebellion against preaching without Biblical background and depth. They have accepted little moral essays, sophomoric discussions of present day problems, superficial book reviews. They have not clamored for, or even shown lively appreciation of, the strong meat of the Word. They have fallen into the way of expecting their pastor to be a member of the chamber of commerce, the Rotary, Kiwanis or Lions Club. They like him to shine at weddings and social events and to be a hale fellow well met generally. They expect him to supervise all the church machinery. Nor do they seem to realize that if he does all these things he cannot "feed the flock" on a balanced and satisfying diet.

Yes, primarily the churches are responsible for the defective mental equipment of their ministers. But more immediately that responsibility lies at the door of the institution through which the churches train their ministers, the theological seminary.

The writer is an alumnus of a theological seminary. He holds a bachelor's and a master's degree from it. He owes much to it and gladly acknowledges his indebtedness. But he has to confess that when he was graduated his knowledge of the Bible was pathetically inadequate. He studied portions of the Old Testament in Hebrew and portions of the New Testament in Greek. And he still believes that every bachelor of divinity should have a working acquaintance with both languages. But the careful exegesis of these portions left him without anything that could be called a comprehensive and accurate knowledge of the Bible as a whole. Nor, and this is even more unfortunate and blame-

worthy, was it sufficiently built into his consciousness that a comprehensive and accurate knowledge of the contents of the Bible was an absolutely essential part of the mental equipment of a minister of the gospel. And as to a comprehensive and accurate knowledge of the human personality—well, to tell the honest truth such a conception hardly appeared at any time above the horizon. It had appeared in college work, but if it ever received special attention in the seminary the fact has escaped my memory.

To be sure, my seminary work was done at the turn of the century, and there have been many changes in theological study since that time. I am glad to believe that the theological student of today is far more likely to have the importance of a knowledge of the human personality impressed on him than in my day. I doubt, however, if the importance of an adequate knowledge of the Bible is impressed on him any better than it was in my generation. And this further fact deserves more consideration than it is likely to get, viz., the number of courses offered in our seminaries has been increased until the student can, and often does, scatter his work very unwisely.

Moreover the responsibility of the seminary does not end with the graduation of the student. The student goes out to teach the churches as he has been taught, to influence them as he has been influenced. Thus the seminary builds itself into the life of the churches and makes the next generation of Christians more like itself. Beyond doubt the responsibility of our seminaries for the low tide now evident in the spiritual life of our churches is very great and needs to be more clearly recognized and keenly felt by all concerned.

Much could easily be done to reshape the mental equipment of theological graduates and thereby that of the ministry in general. A number of courses of study would need to be dropped from the seminary curricula. The change would almost break the hearts of some professors, but what is that beside the interests of the Kingdom of God? The whole curriculum would have to be made Bible centered.

In every class room for every day of the full three years the Bible would have the pre-eminence. His need to know the Bible thoroughly would be so impressed on the very soul of the student that he would never get away from it.

But, some one is doubtless saying, this comprehensive and accurate knowledge of the human personality, doesn't that involve more problems for the seminary than such knowledge of the Bible? Yes, quite evidently that is true. The Bible is something tangible, we can get our hands on it, we can set our teeth in it. The human personality does not so lend itself. The Bible is fixed, it is the same yesterday and today and tomorrow. The human personality varies from individual to individual, and seems to vary with the same individual from day to day. If the Bible is the "impregnable rock," the human personality is the variable wind.

Yet the human personality is not unknowable. Rather its essential elements and laws of action are easily discernible and not difficult to understand. To one who has saturated himself with modern psychology and sociology, that statement probably seems naive. Beside the psychology of forty years ago the psychology of today is a strange and wonderful thing. It makes one think of the donkey and the zebra:

> "When the donkey saw the zebra
> He began to switch his tail;
> 'Well I never,' he reflected,
> 'There's a mule that's been in jail'."

Not that modern psychology isn't true. But it enters into so many details, it goes so far around Robin Hood's barn to get home, it takes such a terrible number of words to tell us that man has an intellect, emotions and a will and that through these he can be reached and guided and changed. Indeed, one may well wonder whether there ever has been or ever will be written a better textbook on applied psychology than the Bible. And perhaps we may be bold enough to express the belief that if the Bible were

made absolutely central in theological instruction and used as **the** textbook on applied psychology and the preparation and delivery of sermons the young minister would go out both better prepared for his work and with ideals that would lead him ever onward in still better preparation.

The Minister's Mental Equipment and Ordination

Of course, in such a discussion as this the relation of the minister's mental equipment to ordination must be considered.

To what extent should a man be required to have a trained and a full mind before being approved for ordination? Should a man asking recognition as an ordained minister be expected to possess the special knowledge that should distinguish a man of that high calling to a degree equal to that required of the man who asks public recognition as a doctor? Or as a lawyer? And if our standards were raised so as to make such knowledge a requisite to ordination, how could we arrange to liberate the ability to serve the church inhering in men who do not possess that knowledge to the required degree? If such standards were set up for future ordination, what should be the policy with respect to our present ministerial personnel? Shall they be asked—and expected—to lift their standard of knowledge year after year through definitely arranged and supervised courses of study?

These are some of the questions that would have to be faced and answered. To make such adjustments would not be easy. But isn't it true that if we are looking for the easy thing we are out of place in the ministry? The question is not, Is it easy?, but, Is this the thing that should be done? And the one who appreciates the experience of the Twelve who spent approximately three years, at great financial cost and personal inconvenience and effort to themselves and their families, under the personal teaching, direction and supervision of the greatest of all teachers, will surely be slow to say that such adjustment should not be undertaken.

Life Factors and Tendencies

The Managing Editor

Who Will Make The Peace?

It is well that there is much discussion now of the peace to follow this war. Some of it is wise and serious, based on profound ethical considerations of justice and humanity for all peoples and nations. Apparently the Christian conscience is more at work and more influentially at work than during and previous war. And there seems to be increasing adherence to the Christian ideal for a world order.

Some of the discussion is based chiefly on national and materialistic interests, and assumes racial superiority and economic priority for certain "powers," whose claims are to dominate the terms of the peace. That this attitude is growing weaker is encouraging, but it is very probable that a quick conclusion of the war would leave this attitude in control of the terms of settlement. No settlement based on such terms could be called a peace, and would certainly prove a very temporary cessation of strife.

It is a healthy indication that the proud and boastful assumption that the United States, with Great Britain, would formulate the peace and enforce its terms is slowly being tempered. There is hope that it may soon at least be suppressed if it cannot wholly be abandoned. It is a good feature that leading Chinese are now boldly, if politely, demanding that Asia be recognized in the West as the home of vast numbers of human beings and not, as too generally in all the past, as a region of materials for western exploitation and markets for western commercial imperialism. It is even getting into the practical consciousness of a few Americans that the people of India have rights and resources in the interrelations of peoples. They are not able to contribute to the wisdom and welfare of our common humanity in proportion to their numbers, because of their temperament, their social system, their history. They can no longer be ignored as a great block of humanity, nor as

capable of a very needed contribution to a world culture. And they will increase in the measure of their worth to all men by being recognized by all others on the basis of human brotherhood.

Nor can the actual and dire needs of the Japanese people, and their legitimate hopes and desires be ignored with the repudiation of their brutal imperialism. Even more, the imperialism of Japan and of Germany cannot be destroyed by the superior instruments and skill—if any—of other powers if that is to mean imperialism in other hands. Imperialism is itself the curse of the world and the cause of its wars. Whoever the victors in the titantic struggle there can be no peace on earth under anybody's imperialism.

If there is to be a peace it must be made by the conscience and the wisdom of all the peoples speaking through actual representatives of the people—not through imperialists, benevolent or demonic. It is on this account that the prophets of God must cry aloud, must persuade, must challenge, must declare the judgment and the mercy of our God.

Which Road to World Unity?

There is no longer any ground to question that the time has come for a unitary world. That is the only kind of world that can continue. Unless the peoples of the whole world shall recognize their universal mutual interdependence and organize and adjust their several governments, economies and social systems to a unified order providing for progressive justice and freedom for all, the only alternative is fractional and factional contentions, strifes, wars which will destroy civilization and reduce what may be left of the human race to chaotic barbarism.

More or less clearly the rulers of the thought and life of the nations understand or sense this infinitely important fact. How to implement it with ideas and forms they do not at all agree.

The Axis nations hold to the notion that the subjugation and subjection of the majority of peoples by racially su-

perior and culturally more advanced people is the only rational way to bring about the end. That master minds of master races must permanently control is part of the theory.

There are others who emphasize the principle of choice and voluntary participation in the desired co-operative order. These emphasize freedom and mutual justice and friendliness as the way.

On both sides the immediate reliance must be force. The desired order, it is assumed, can be gained, under present conditions, only by superior might and skill, manipulating and employing physical might to overcome and compel the wishes and the wills of the intransigent and intractable sections of mankind.

The apostles of racial superiority and inherent messianic destiny are more provincial and brutal in there philosophy, and anticipate a far more extended—not to say permanent—use of force and subjection to maintain the conditions to be established by military might. The apostles of freedom look upon force as a regrettable means for bringing about the conditions in which freedom and justice may be progressively taught, accepted and adopted until men will choose the advantages of a righteous order.

Meantime both camps are wholly committed to dependence upon force and skill, developed and used by the utmost intelligence to serve the "will to victory."

In the midst of the conflict of ideologies and the clash of forces we shall not find it easy to keep in mind that only in true brotherhood can men dwell together, and that true brotherhood can be achieved only in common fatherhood. There is supreme need that the prophets of the God of all the earth, the God of righteousness and justice, shall cry aloud and spare not; and that they shall at the same time be most convinced and unremitting evangelists of the love of God in Christ Jesus. We must indeed preach and proclaim the unity for which the hearts of many call eagerly and the minds of many accept as a necessity. But we must proclaim with pleading conviction that the unity of men must be accepted as the gift of God, through obedience to

the Son of his love. We must be born again. The churches ought at all cost to remain as such, above the conflict and be emphatically the voice of the God of all peoples to all the peoples.

How Much Influence?

One is often made to wonder how much influence religious bodies exert by resolutions touching matters of social justice, righteousness and welfare, and political policies and programs. In part, no doubt, this depends upon the orderliness and actual representative character of the religious body. It depends also on the procedure by which the deliverances are arrived at.

Presbyterian general assemblies have a fully representative character, are rather closely integrated, are usually orderly and deliberate in reaching their decisions, and have a recognized authoritative relation to the churches and intermediate bodies.

Baptist conventions are more popular and democratic, have no defined or definable authority over churches or individuals. This is more true of the Southern than of the Northern Convention. It is less easy to make a general statement concerning the National (Negro) Conventions.

In the Southern Convention all such questions are treated as secondary to the "major" interests of missions and education. They get before the body usually at inopportune times and with the minimum opportunity for adequate consideration. Reports of the Social Service Commission are usually very long, treating a wide range of topics, with time insufficient for even reading them. Some immediately pressing interest, prohibition, the war, violations of religious liberty, are singled out for duscussion by some able speaker and positions approved under the spell of emotional oratory.

The way is still open for free-lance resolutions, often having real merit but superficially phrased. Not infrequently two or more resolutions touching the same issue are pre-

sented that are in conflict, and these occasionally get convention approval without being harmonized.

In the recent Convention the Social Service Report was almost wholly devoted to the war issue. It went much further in identifying Christianity with the issues involved and with American victory than many could approve. There was no time for consideration and discussion. It was possible only to eliminate one sentence which would have committed the body to declaring that winning the war should be the center of the programs of every organization and institution of the Convention as well as of our churches.

On the whole the report was vigorously Christian even though it went in some places much further toward blessing war than many would have wished.

On two matters vital for religious freedom and for national morality special committees were appointed to confer with the national authorities in Washington. This provides for the maximum influence.

Historical Society Bulletin

RIDGECREST, AUGUST 25

A most interesting and important meeting of the Southern Baptist Historical Society is to be held in the morning of Tuesday, August 25, at Ridgecrest. The Management have given a clear way for the Society at this time. Experience has shown that we get our best opportunity at Ridgecrest. Heretofore this meeting has merely been wedged into other programs, in an afternoon when many who would like to attend had other plans. This year the Society will have right of way in the morning. A good program will be arranged well beforehand. Dr. Norman Cox will make an address on McGlothlin, Baptist Historian. There will be discussion and business.

PRO FORMA MEETING

The Constitution provides for an annual meeting in connection with the Southern Baptist Convention. At this

time officers are elected and formal business transacted. Committees report. With the crowded programs of the Convention, with the numerous special meetings, and the diverting attractions of many kinds no really satisfactory sessions can be held. This year San Antonio, in many ways so interesting and delightful as a meeting place, was too remote from most of our territory for a representative attendance. The meeting had to be held at the end of an afternoon. Necessary business was transacted and plans projected. Now for a great meeting in August.

1945

The Committee on the Preservation of Baptist History called attention of the Convention to the importance of beginning now for a worthy program in commemoration of the hundredth anniversary. At suggestion from one of the Society's officers the Executive Committee of the Convention proposed the appointment of a special committee for this purpose and this was done. Three years is none too much time to plan and make provision for proper consideration of the origin and progress of the Southern Convention. The program should include historical addresses, a great pageant, moving pictures and an interpretation of the Baptist spirit and significance of the Baptists for human history.

Book Reviews

I. MISSIONS, PHILOSOPHY, RELIGION.

The Christian Fellowship. By Nels F. S. Ferre. Harper and Brothers, New York. 1940. 236 pages. $2.00.

This rather brief, but ambitiously comprehensive, essay in the field of Philosophy of Christianity is an effort to supply an interpretation of Christianity which might serve as a basis for the reunion of Christendom. The author points out that the movement toward unity is hindered by three seemingly irreconcilable approaches to Christianity: the literalistic, the liberal, and the sacramentarian. He seeks to point out the values and the defects of each approach and to show that his own view of Christianity as a "fellowship" transcends the difficulties inherent in these variant views and is able to harmonize in a larger and deeper synthesis their many values.

The book displays a breadth of sympathy and some flashes of keen insight. It may well become a basis for further discussions along these lines. It lacks, however, a sufficiently clean-cut and self-consistent viewpoint, and leaves the reader with the impression that the author is slippery and ecletic, rather than profoundly original and constructive. The views expressed are likely to prove too liberal for the literalists, too theological for the liberals, and too evangelical for the sacramentarians.

The strength of Ferrē's position is that it accords with a truth which is being demonstrated today by an actual historical phenomenon; namely, that what is most vital and valuable in the movement for Christian unity is **the experience of fellowship** discovered by individuals and groups as they find ways of co-operating in practical Christian activities, rather than any specific effort to formulate a universal creed or to set up a single ecclesiastical organization. A more consistent adherence to the basic thesis of "fellowship" would seemingly dictate less concern about creedal statement and organic union.

H. C. GOERNER

Central America: Challenge and Opportunity. By Charles Morrow Wilson. Henry Holt & Co., New York. 1941. 293 pages. $3.00.

That our "Good Neighbor policy" with reference to Latin American lands must and can be something more substantial than soothing words concealing a crass "dollar diplomacy" is the profound conviction of the author of this book. An expert in agricultural problems, his interest is chiefly economic; but as a traveller he has come to know not only the crops of Central America, but also the history, traditions, customs, and psychology of the inhabitants of these lands to the south. With clarity and common sense backed by statistical and technical facts he shows that Central America is eminently fitted to produce dozens of things which we need and for which we have been sending halfway around the world; and that by genuine diplomacy, wise use of United States capital, and a sympathetic give-and-take economy we could knit the Americans into a self-sufficient unity which would give the needed material foundation for true international fraternity.

The area treated is what Wilson likes to term "Middle America," and includes, besides what is commonly called "Central America," i. e., Guatemala, the Honduras, El Salvador, Nicaragua, Costa Rica, and Panama, also the Caribbean islands, and Colombia on the mainland of South America. Mexico is omitted. In addition to initial chapters on each of these geographical and political divisions, there are in Part Two chapters on the chief products of the region, coffee, bananas, cocoa, chicle, rubber, and others. Part Three is a conjectural consideration of the future of the region, based upon the hope that the United States may become awakened to the possibilities of the development of a wholesome trade relationship which will make possible rapid improvement of the economy of Middle America, to the mutual benefit of all the Americas.

No one with a genuine interest in Latin America should fail to read this book. One may hope that it is destined to be widely influential. While it does not deal with religious problems as such, it reveals the background against which

all mission work must be done. More than this, it provides that intimate knowledge needed to transform our usual prejudiced ignorance into appreciative understanding of the Latin Americans as persons like ourselves.

H. C. GOERNER

On This Foundation. The Evangelical Witness in Latin America. By W. Stanley Rycroft. Friendship Press, New York. 1942. 210 pages. $1.00.

"In the midst of the rising tide of literary effort devoted to this important part of the world this volume by Dr. Rycroft is distinctly in a class by itself," declares Dr. John R. Mott in the Foreword. Its distinctiveness lies partly in its breadth of view and discrimination of treatment, but even more in the discernment that the Latin American problem is basically a **spiritual** problem in the broadest sense of that word.

Dr. Rycroft's thesis is that democracy has its roots in Christianity, apart from which no truly democratic way of life may be achieved; that the backwardness and lack of development economically, politically, and culturally so apparent in Latin America is due to the fact that the "conversion" to Roman Catholic Christianity was only superficial and not actual; that Evangelical Christianity in its purest form is required for the Christianization of this region, and is prerequisite to sound progress and the full attainment of the objectives of the Good Neighbor policy. He presents the case for Evangelical missions to Catholic American countries in a practically unanswerable form.

Rarely has so much information been packed into a book so small. In addition to authoritative chapters on various phases of Latin America, there are helpful appendices and a good map. This is an ideal compact source book on Latin America and its general mission problem. The author served for years as a missionary in Peru under the Free Church of Scotland, and is now executive secretary of the Commitee on Co-operation in Latin America.

H. C. GOERNER

The Far Horizons of Scripture. By Teunis E. Gouwens, D.D., Fleming H. Revell Co., New York. 1942. 160 pages. $1.50.

The inescapable missionary motif of the Bible has often been pointed out. There are still church members, however, and even ministers, who read their Bibles without seeing it, or who see it but are not gripped by it. So long as this remains true, new books on the subject are needed.

In five chapters which are essays with a distinct homiletical touch, Dr. Gouwens, pastor of Second Presbyterian Church, Louisville, Ky., discourses on the scriptural foundation of the missionary enterprise. There is nothing particularly original in the material, as indeed there could scarcely be. The treatment is logical and concise. One feels that the author has boiled down to a rich residuum the best contained in many more elaborate books. Abundant use of brief illustrations from missionary history and biography is a most attractive feature. The chapters are: I. The Universal Reach of Scripture; II. Biblical Crises and Far Horizons; III. The Ministry of Jesus; IV. The Resurrection Commission; V. The Character of the Modern Missionary Enterprise.

A wide reading of this book by ministers and laymen alike would serve greatly to strengthen belief in, and increase support of, the Kingdom program.

H. C. GOERNER

The Mystery and Romance of Israel. By Dr. Max I. Reich. Wm. B. Eerdmans Publishing Co., Grand Rapids. 1941. 110 pages. $1.00.

This book, written by a prominent Jewish Christian of the Moody Bible Institute, is composed of two distinct parts. Part One is a series of essays on the Jew in the light of Scripture. Some of these are stenographically reported lectures and sermons. They are vibrant and interesting, though occasionally a bit uncritical in the interpretation of prophecy.

Part Two is a study of points of agreement and of difference in Judaism and Christianity. The doctrines of

God, man, the Scriptures, sin, atonement, etc., are compared. This is an accurate and helpful treatment. The book should be of value to any who are seeking to win Jews to Christ.

H. C. GOERNER

Baptists Building in Brazil. By Dr. A. Ben Oliver. Broadman Press, Nashville. 1942. 148 pages. Cloth, 75 cents; paper, 50 cents.

Dr. A. Ben Oliver, a vigorous young missionary who has just completed his first term of six years service in Brazil, writes with the gusto of a fresh missionary recruit combined with the knowledge and insight of a veteran. The result is a most interesting and informing book. It was designed for young people, being one in the current series of study books on Latin America produced by the Foreign Mission Board of the Southern Baptist Convention. It has, however, a wider appeal and a more permanent value than the average mission study book. It is as good a brief account of Baptist work in Brazil as can be had.

Writing with a commendable directness, Dr. Oliver tells just what the average reader wants to know. In the first chapter he sketches the general facts concerning the land and the people. Chapter Two deals with religious conditions, the beginning of Evangelical work, and pioneer phases of Baptist missions. Chapter Three traces the remarkable growth of Baptist work in evangelism, education, and literary production. Chapter Four describes the opportunity of the "open door" today, while the closing chapter throws out the challenge of tomorrow.

In addition to general historical facts that one might find in other books, there is much material taken from the actual experiences of this young missionary, which provides a unique romantic note. Young people should take delight in this fine little book.

H. C. GOERNER

The Logic of Belief. By D. Elton Trueblood. Harper and Brothers, New York. 1942. 327 pages. $2.75.

I am enthusiastic about this book. To call it "good" is to understate the case. In my judgment it is a great book. It is the keenest, most convincing work in theistic apologetics that I have read. It should become for the Twentieth Century what Butler's **Analogy** was for the Eighteenth.

The author is Professor of Philosophy of Religion at Stanford University. Thoroughly at home among the natural sciences, obviously sympathetic with the deepest in religion, he approaches the problem with the calm dispassionate attitude of the logician. The title is apt. **Logic** is the keynote. With a devastating thoroughness he demonstrates the falsity of the common belief that science yields trustworthy knowledge, while religion alone is based upon faith, by proving that a faith is necessary in every realm of life. Proceeding then to answer the question, "**Which** faith is most acceptable?", he subjects the creed of Naturalism to a merciless examination which leaves its inadequacy readily discernible to any unbiased mind. He then draws evidences for theistic belief from the realms of nature, ethics, aesthetics, religious experience, and history, showing that, while no single argument is coercive, the converging lines of proof indicate an almost overwhelming probability in its favor.

Specific objections to theism are then faced. Problems growing out of the theory of evolution, psychology, natural law, and the fact of evil are given their full force, and then answered, point by point. A special treatment of the belief in immortality closes the work.

This is a defense of Theism, and not a full apology for Evangelical Christianity with its entire theology. The Incarnation and Atonement are not included specifically. It is a Christian Theism, however, and not just some vague philosophical monotheism, for which Trueblood is contending. The theologian can easily proceed from this founda-

tion to show the logical consistency of various Christian doctrines.

Professor Trueblood calls his philosophy of religion "dialectical realism," and gratefully acknowledges indebtedness to William Temple, who so designates his thought. Trueblood excells Temple, however, in simplicity and directness of style, and in the transparency of the structure of his argument. All thoughtful Christians should rejoice in the appearance of this book, and hope that the author will go on beyond its scope to give us a companion volume on the Philosophy of Christianity.

H. C. GOERNER

Christian Missions in Today's World. By W. O. Carver. The Broadman Press, Nashville. 1942. 148 pages. $1.50.

This latest volume from the pen of Prof. W. O. Carver contains the substance of lectures delivered recently on the Hartford Seminary Foundation at Hartford, Conn., and on the Holland Foundation at Southwestern Baptist Seminary, Forth Worth, Texas. After being presented before these two alert audiences, the lectures were revised for publication. The result is a most mature and profound treatment of the basic problems of the missionary enterprise in its widest aspects. This may be taken as the very quintessence of the thought on a great subject by a great teacher after more than forty years of study, teaching, and practical missionary statesmanship.

The development of the thought progresses through five chapters significantly entitled: "Christianity Among the Forces Making History," "Christian Missions Facing Today's World," "Christianity Redefining Its Function," "Problems of Relation," and "Can Christianity Accept Its Call for Today's World?". There is a full awareness of the current crisis in history and of the special problems for missions presented by this crisis. But the contemporary situation is viewed in the larger context of history, and evaluated according to Biblical ideals, so that all things are kept in proper perspective.

Of the several books on this general subject which have been published recently, it seems safe to say that this is the most comprehensive and satisfying. Every student of the Kingdom enterprise should read it carefully. It presents a Philosophy of Christian Missions which enables one to understand what has happened in the past, to appreciate the significance of the present complex situation, and to prepare to participate intelligently in the coming era.

H. C. GOERNER

Cuba: Leader's Resource Book. Edited by Una Roberts Lawrence. 96 pages. Forty cents.

A Baptist Generation in Cuba. By M. N. McCall (For adults). 128 pages. Forty cents.

Meet the Youth of Cuba. By Herbert Caudill. (For young people). 128 pages. Forty cents.

Dear Margaret. By Gloria Young and Mrs. H. R. Moseley. (For Intermediates). 128 pages. Forty cents.

Tia Tells a Story. By Mildred Matthews. (For Juniors). 64 pages. Twenty-five cents.

Carmita of Cuba. By Marjorie Jacob Caudill. (For Primaries). 64 pages. Twenty-five cents.

All published by Home Mission Board, Southern Baptist Convention, Atlanta, Ga., 1942.

In line with the general theme for all mission study for the year 1942, which is "Latin America," this graded series of study books on Cuba has been produced by the Southern Baptist Home Mission Board. A splendid series it is, the first fully graded set yet offered, skilfully designed, with a pupil's books for each age group and the general source book for all teachers. Each of the pupil's books was written by an active missionary in Cuba, with a co-author assisting in one case. The resource book contains sections by various writers giving suggestions for teaching each of the grades, along with helpful historical and descriptive material about Cuba, all ably edited by Una Roberts Lawrence, Mission Study Editor. The entire series was published under direction of Rev. Joe W. Burton, Publicity Secretary of the Board.

Each book has its own excellencies. Dr. McCall's story is largely biographical, since the history of Baptist missions in Cuba since 1905 has had him as the central figure. The volume for young people gives brief and intimate glimpses into life situations of Cuban youth. The Intermediate book takes the unusual form of letters written by a veteran missionary to a young volunteer for Cuba back in the States, about whose fictional life an interesting story is woven. Junior and primary books are in story form suitable for use with their respective groups.

With this set of books and the other materials specifically described in the resource book any church should be able to conduct a successful mission study course. Writers and editors are to be commended for a task well done.

H. C. GOERNER

When Lights Burn Low. By Helen L. Toner. Abingdon-Cokesbury Press, New York, N. Y. 120 pages. $1.00.

In a quiet manner without the blast of trumpets to call attention to what she proposes to do, the author focuses the attention of the reader upon some of the simple essentials of life and shows how in meditation upon the truths of the Christian faith we may prepare ourselves to meet successfully the uncertainties of the days ahead. Too many of us allow ourselves to be swept along by the rush of these crowded days, absorbed in doing many things and often forgetting the necessity of restoring our energies in spiritual reflection and prayer. We shall do our work better and we shall achieve higher levels of character if we follow the paths of spiritual renewal that open up through these pages.

The chapter headings are suggestive: "Where Shall We Turn?", "When Our Faith Fails Us," "Rethinking God," "Taking Jesus of Nazareth Seriously," "Acquiring the Christian Personality," "The Certainty We Desire," "The Most Fascinating Thing in Christianity."

This is a good book to read in spare time, a chapter at a time, or a few minutes before meeting an engagement. And it is a good book to give to friends who need a spiritual tonic.

H. W. TRIBBLE

Invitation to Worship. By A. C. Reid, Professor of Philosophy, Wake Forest College. With an introduction by Willard L. Sperry, Dean of the Divinity School, Harvard University. Abingdon-Cokesbury Press, New York and Nashville. 1942. 157 pages. $1.50.

Dean Sperry explains that Professor Reid "was Chaplain at a session of the summer school (at Harvard), and rallied to the regular morning prayers at that time a larger and more loyal congregation than had been common at that service over many years. The response given him on the ground has warranted him in now offering to a wider public a number of the addresses given at morning prayers here in Harvard, and in supplementing them by some other similar addresses given in like places elsewhere."

As one reads these fifty "invitations to worship" he can well understand why University men came and continued to come to the morning prayers. There is originality, insight, reverence, humility, courage, understanding and sympathy in these brief meditations. They average less than three pages, including the scripture used with each. The items are logicaly arranged. They are practical, challeging to intellect, to heart and to will. They offer guidance to personal piety, even more to moral earnestness and vigorous living. They imply and elucidate the Christian philosophy of living. They are as admirably adapted to personal devotions as to community worship. They carry a wealth of pertinent historical, biblical and literary illustrative reference.

W. O. CARVER

II. SOCIAL PROBLEMS, CHRISTIANITY AND THE MODERN WORLD, LITERATURE.

Faith Under Fire. By Michael Coleman. Charles Scribner's Sons, New York City. 1942. 160 pages. $1.50.

In this little volume the Vicar of All Hallows Church in London tells of some of his experiences in seeking to give religious counsel to groups that met in bomb shelters and other places while London was being subjected to the German air attacks. The central questions in the minds of

these people while they waited for the bombs to fall were concerned with the heart of our faith. Can people believe in God while the world is being torn to pieces in the most brutal war that history has known? Can they believe God is good while there is so much hatred and suffering in the world? What can we believe about sin? And is there a way of redemption? Is Jesus Christ God? Does the church meet the needs of our day? What is the mission and the purpose and the value of the church? Can we believe in prayer?

One after another, the minister takes up these questions and discusses them with small groups resolved in the form of an open forum. Both questions and answers are put in the language of the street, or of the bomb shelter. The author has attempted to answer the questions in the same straight-forward manner in which they have been presented to him. When we take the discussion in the light of the kind of forum in which the questions were considered, we shall find some real value in the book.

From the viewpoint of evangelical Christians, the defense of the "sacraments' of the church may prove far from adequate. (The author defends the seven sacraments of the Roman Church.) And also from the standpoint of a thorough-going theological investigation, the book leaves much to be desired. But as a tonic for the times, a suggestion concerning the way in which the Christian faith can and does hold up under fire, and even for a suggestion concerning the way in which the Christian faith points to the achievement of a better day, the book is quite worthwhile.

H. W. TRIBBLE

In The Storm. By Leslie F. Church. Abingdon-Cokesbury Press, New York. 206 pages. $1.50.

This book is designed to help steady the faith of Christians in the midst of the storm of war. The author writes under the stern reality of the repeated air attacks upon England. Without attempting to ignore the horrors of war, or to pretend that conditions are not so bad, he throws the

light of the gospel of Christ into the teeth of the storm, and he finds people where they need the help of a clear message. And the helpfulness of his simple interpretations of the Christian faith will extend to readers in all lands today. We do not have to be within sound of bursting bombs to feel the need of reassurance and guidance. This is a book to help steady the faith and quiet the fears of all.

H. W. TRIBBLE

The Fine Art of Living Together. By Albert W. Beaven. Harper & Brothers, New York City. 134 pages. $1.60.

This is a revised edition of a book that for fifteen years has been popular and helpful all over our country, especially among preachers and church workers who center their interest in young people. It is a clear and honest treatment of the many problems that confront young people in establishing their homes, and the treatment throughout is distinctively Christian. Dr. Beaven preached much of this material through a very fruitful pastorate with a large and influential church, and yet the chapters are not sermons. They are in the nature of sympathetic, heart-to-heart talks with friends about some of the basic interests, problems, and privileges of home life. While directed primarily to young people, there is much in the book that makes a strong appeal to others who may think of themselves as growing old. Indeed at least two chapters are directed primarily to that group. We never outgrow the simple essentials of home life or the application of the gospel of Christ to the high and holy experience of living together.

It is to be hoped that this book may continue to have a wide reading.

H. W. TRIBBLE

A Digest of Christian Thinking. By Charles S. MacFarland. Fleming H. Revell Co., New York. 1942. 192 pages. $1.50.

Continuing a series begun in 1936, Dr. MacFarland gives us another of his annual summaries of the most significant

current religious literature. More than forty volumes by as many authors are classified and reviewed. Designed to enable the busy pastor and the untrained layman to keep abreast of the tide of recent writings in the fields of philosophy, theology, psychology, education, social action, and history, the **Digest** both summarizes and interprets. For the most part, however, the reviewer keeps his own opinions out of the picture, and simply reports what other writers are saying and thinking.

A careful reading of this book will give one a fairly accurate second-hand acquaintance with the recent works of such men as Etienne Gilson, Reinhold Niebuhr, John W. Buckham, Edwin Lewis, Leslie Weatherhead, H. N. Wieman, Sherwood Eddy, J. B. Pratt, Kenneth Scott Latourette, and many others. The wisest use of the **Digest,** however, is as a guide in the choice of books to be obtained and read in entirety, and not as a substitute for such reading.

H. C. GOERNER

Greek in Jewish Palestine. Studies in the Life and Manners of Jewish Palestine in the II-IV Centuries C. E. By Samuel Lieberman. The Jewish Theological Seminary of America. 207 pages.

The widespread use of the Greek Koinē in the Graeco-Roman world in the First Century A. D. is well known; the extent to which Greek penetrated the Jewish culture of Palestine in the centuries that immediately followed is not so well known and is the subject of this scholarly and interesting book. By copious reference to Jewish literature of the time the author demonstrates effectively that Greek had not only found its way into the common speech of the Aramaic-speaking Jews but that it had found a place in the synagogues and the language of the rabbis. In his Introduction the author says: "In proof of the assertion that Greek was familiar to the Jewish masses in the synagogue we shall try to show that Biblical events were elucidated by the Rabbis in the light of Greek sources and that the preachers used Greek translations of the Bible in their sermons."

The author's excellent demonstration of his thesis provides a valuable aid for the student of language and of the culture of Jewish Palestine.

EDWARD A. McDOWELL

A History of Early Christian Literature. By Edgar J. Goodspeed. The University of Chicago Press. 324 pages. $2.50.

Dr. Goodspeed has performed another genuine service in the production of this book which brings together in one volume in language that the layman can understand the facts concerning that great and interesting body of literature that arose in the wake of the New Testament. One meets here the writings of the Apostolic Fathers, the Jewish apocalypses, the strange apocryphal gospels, the first apologies, the early manuals, hymns and homilies, the works of Irenaeus, Clement of Alexandria, Tertullian, Hippolytus, Origin, Cyprian and others. Of this vast literature, so important for an understanding of the life of the early Christianity, Dr. Goodspeed says:

> "The New Testament was really the bursting-forth of a great spring of religious expression that flowed on copiously far and wide for five hundred years. This literature sprang not only out of Christian life and experience but also directly out of the New Testament. Its first literary models and patterns were found in the sermons, letters, revelations, gospels, and acts of the New Testament. There was something about the Christian experience that drove men to record it in books, to express it, defend it, and explain it. This is an aspect of early Christianity too often forgotten."

Dr. Goodspeed's latest book will certainly help create a needed interest in this unique body of literature which mirrors so well the life of an all-important era in the history of Christianity.

EDWARD A. McDOWELL

Movie Mad America. By U. E. Harding. Zondervan Publishing House, Grand Rapids, Michigan. 55 pages. Price, 25 cents.

This booklet is an example of the extremist's view concerning motion pictures. Just as one might condemn all books because there are evil books, so one with equal justification might condemn all pictures because there are bad pictures. The author holds up to just condemnation the many evils and evil influences associated with motion pictures and the motion picture industry. Undoubtedly there is much truth in the charges made, and it is well that ministers and other Christian leaders keep their eyes open to the evil effects of habitual movie attendance. It is a question, however, as to whether such wholesale condemnation of motion pictures will accomplish desired results, since undoubtedly pictures have great potentialities for good as well as for evil.

G. S. DOBBINS

Christianity and the Family. By Ernest R. Groves. The Macmillan Company, New York. 229 pages. Price, $2.00.

Dr. Groves, Professor of Sociology at the University of North Carolina, is widely known as an authority in the field of family relationships, being the author of "The American Family," "The Family and Social Functions," "Understanding Yourself," "Marriage." He was among the first to introduce a university course in preparation of young people for marriage and home-making. This volume comprises the Rauschenbusch Lectures, given recently at the Colgate-Rochester Divinity School.

The reader is at once struck with the thorougly Christian attitude of the author. The discussion is in two parts, "The Family as an Ally of Christianity" and "The Church as an Ally of the Family." In Part I, Dr. Groves deals with the spiritual function of the family, Christianity and sex, the family and Christian character, and hampering conditions and traditions that affect the family today. The medieval, ascetic ideal concerning sex, and the Catholic exaltation of celibacy are repudiated as being without foundation in the

teaching of the New Testament. The influence of family life upon the development of character is set forth sanely and convincingly. Of especial value is the chapter dealing with present-day hampering conditions which threaten the welfare of the home.

The minister will find a great wealth of helpfulness in the second part, which includes a discussion of the church and education for family life, the minister as a domestic counselor, the techniques of counseling in family situations, together with the values and dangers which inhere in the minister's role as domestic counselor. Every minister is continually faced with perplexing problems that grow out of maladjustments within the homes of his people. "I have the conviction," Dr. Groves states, "that the professional experience of the pastor can furnish a large part of the preparation needed for a skilful, helpful counseling service. In the writing of this book, I have drawn upon more than thirty years of constant contact with domestic problems brought by men and women who have asked for help in the handling of their troubles." The reviewer has found nothing in this field quite so valuable as the practical, helpful suggestions with which the closing chapters of Dr. Groves' book abound.

G. S. DOBBINS

The Road We Are Traveling 1914-1942. By Stuart Chase. Published by the Twentieth Century Fund, New York. $1.00.

Already much is being said about winning the peace after the war is ended. Statesmen, economists, sociologists and religious leaders are endeavoring to prepare the way for avoiding the weaknesses of the Versailles Treaty and reshape international relations on a pattern of co-operation. In this book Stuart Chase, whose writings on economic subjects have commanded wide reading and respect, presents the first of six proposed brief volumes to be written under the general title, "When the War Ends." Other volumes will discuss goals, financial problems, foreign commerce, America's internal economic problems, the problem of permanent peace.

"The Road We Are Traveling," is a study of necessary perspectives, seeking to discover where we are on the curve of social change and why we are there. Beginning with Wilson's "New Freedom," the author gives brief interpretations of the first World War, Harding's "Normalcy," the depression of 1930-39, and the meaning of the present war. He quotes with approval the statement that "The Conscription of prosperity will not end with the war, but will actually be of immensely greater importance in the ensuing peace." The pattern of change indicates extension of economic planning. "Whether a planned economy can make people happier than a system of free enterprise is open for debate. That planned economics are coming so fast you can hear the wind whistle around their edges, is not a debatable proposition.

Special attention is given to some of the causes that have moved society toward the new pattern. Among these are technological advance, the lagging growth of population, the passing of the geographical frontier, the effects of which are seen in the increased interdependence of regions and peoples, unemployment, decline of investment opportunities, decline of free markets, high pressure advertizing of goods and propaganda, mechanization of war and extreme nationalism moving toward totalitarian government. Such is the curve of change we are riding. The result among the people of this nation as well as others is a rising demand for security, employment, a participation in the plenty of production, and the necessity resting upon the leaders of American life is to work toward an economic reconstruction that will answer the clamor of the common man for an opportunity to participate effecting in the economic and political life of the nation. Many who read this introductory volume will want to know what goals and strategies Mr. Chase will propose.

J. B. WEATHERSPOON

No Sign Shall Be Given. By Hugh S. Tigner. Macmillan. $1.75.

What has Christianity to say to this generation? What is its task? What is its problems, internal and external? The answer of this book is basically that "no sign shall be given." Like Jesus Christ its business is not to meet the capricious or superficial demands of the age, but to live its life in its spirit and follow the will of God along the line of its eternal mission.

With that as a basic principle the author is far from presenting an isolated, indifferent Christianity whose whole interest is getting individuals safely out of this life. It is in the world and has the responsibility of succeeding as Christianity in impressing upon mankind the reality of its faith and the superiority of its way of life.

In a little abandoned church house in Pleasant Valley, the author sees "a graphic and simplified picture of something that has been happening for some time throughout the western world, and attempts to assess its meaning for American civilization. In a fine chapter on "The Hebrew Christian Tradition," he points out that the "founding fathers" of our nation drew their moral-spiritual nourishment from the Hebrew prophets, Jesus and the apostles. "Not only was their speech pungent with classical references and Biblical phrases, but the basic structure of their thought was taken from the ages." They honored tradition, they built upon it, and the tradition upon which they built was religious, had at the heart of it a sense of God and of moral law. Is the abandoned church in Pleasant Valley an indication that America is abandoning that religious tradition? Has Christianity in America enough life to arrest the trend to a secular foundation? Do the old values fit the new situation or must America find another Christian view of life? The answer waits upon the churches that live and their ability to interpret truth vitally.

The author goes on to show that the church in America's Pleasant Valley is related to the problem of social unity, the challenge to democracy and the questioning of its values,

the failure of education to support moral ideals, the tendency to divorce high morality from men's vocations, family life, and personal ends. The author does not put all the blame upon the churches for the present situation. He has a strong word for the Channing Pollocks and others who are demanding "a sign," who criticise and forsake the church. But still the church must accept responsibility—the local church and the church universal. In the last chapter, "The Church and the Churches," the author gives his approach to the problem of church unity as related to the preservation of the religious tradition in American civilization. What he believes to be necessary for the most effective witness of Protestantism in our day is stated in a question: "Can it (Protestantism) come to such a fresh realization of its membership in the 'Body of Christ' that it can work with one accord against the subversive and disruptive forces of secularism, paganism and barbarism, and be an instrument for helping to bring a new principle or spirit of unity to mankind?" He makes no plea for a formal ecclesiastical unity; his chief concern here is the single impact of Christianity upon the nation, in order that here in America may be built a social framework capable of serving the needs of men, because it is founded on the enduring values of religion.

J. B. WEATHERSPOON

Why Hitler's Economy Fooled the World. By Henry J. Taylor. **Plowshares and Pruning Hooks.** By Orpheus L. Woodbury. Published by the Christopher Publishing House, Boston. $1.00 and $1.25 respectively.

These two little volumes deal with economic aspects of the present world situation. The first is an explanation of the German economy, particularly those features that differ from orthodox capitalism. The central principle is state coercion. The capital flow and labor operate under the authority of government to government ends. "Under Germany's economy of coercion there can be no such thing as ownership of property, thought, speech or religion. Con-

fiscation is inherent in the system itself." Its strength lies in the people's surprising willingness to work for the Nazis. "It was in over estimating the German's people's interest in their individual life—their own freedom" that the calculation of its power to succeed went astray.

"Plowshares and Pruning Hooks" is an argument for an international monetary system as the only cure for economic confusion and conflict. The author describes in untechnical language the economic barriers that keep the nations always moving toward war, and concludes that "if we are to abolish wars we must remove the economic barriers, and make it possible for the less favored peoples to obtain the necessities of life and to enjoy a better standard of living." He advocates an International Currency Union, which would create and issue money for world use, control the basic commodity market, and serve as a clearing house in international trade. It is an understandable presentation of the meaning of money and the operation of international finance.

J. B. WEATHERSPOON

The Social Message of the Apostle Paul. By Holmes Rolston. The John Knox Press. $2.00.

Delivered as lectures on the James Sprout Foundation at Union Theological Seminary, Richmond, the chapters of this book offer a serious study of the social outlook and teachings of Paul. Among the subjects discussed, which are receiving much attention in our day, are the social implications of Paul's eschatology, and of his view of God and of man; also the relation of man and woman, race, the economic and political orders, and the church. Throughout these are copious references to Karl Barth and Brunner, revealing their influence on the author's interpretation. The book, however is a study of Paul rather than Barth.

When we are reminded of the fact that Paul was the first interpreter of Christianity in relation to everyday life in the Roman Empire the importance of his teaching, in this day of encroaching governmental control and the recession

of individual freedom, takes on a double emphasis. He faced the problem of Christian conduct in a pagan society, of the application of the ideal ethics of Jesus in a social order shot through with sin. Should the Christian withdraw? Should he turn revolutionist? Should he surrender the ideal and obey the present order? In an interesting chapter Dr. Rolston discusses Paul's response in terms of the interaction of two principles—the ideal and the conservative. Christians need guidance today in their moral and social attitudes. And neither laziness nor dogmatic prejudice can justify indifference to the ethical teachings of the New Testament. Paul, who gave classic expression to the doctrine of justification by faith, faced the problems of morality, dealing with the Christian response to many different social situations. Moral education occupied a good portion of most of his epistles. To the unbelievers he was an evangelist; but to the believer (of his epistles) he was a teacher, a teacher of theology and ethics. These lectures remind us of that and furnish a careful approach to the content of his ethics.

J. B. WEATHERSPOON

Millhands and Preachers. By Liston Pope. Yale University Press. $4.00.

Here is a book that ought to arouse southern preachers. It will arouse those who read it. During the last fifty years the industrial revolution has become a reality in the southern part of the United States. The multiplication of mill villages and industrial cities has created a new set of problems. And not least among them is the religious and church problem. What is happening to religion in the industrial South? What is the attitude of the ministry to the new situation? What are the denominations doing about it? What ought to be done?

"Millhands and Preachers" is an attempt to assess the situation and reveal a task by a description of just what is happening. Readers will not agree with all the judgments of the author, but there are facts enough in this book to stir us to make our own judgments. It is a study of life in

Gaston County, North Carolina, which shows the textile industry in its completed development. Although Gastonia has had experiences peculiar to itself, basically it is typical of a development going on in many other areas, and to study Gaston County is to study the textile industry in the South.

"Millhands and Preachers" is particularly a study of the inter-relations of religion and industry. It describes the rapid increase of cotton mills; the role of churches in the growth of the mills; the role of the mills in the growth of churches; the emergence of social classes and class churches; the various denominations in relation to social classes; the decline of the older denominations (Baptist, Methodist, Presbyterian, etc.) in the mill villages and the rise of newer sects (Holiness, Jehovah's Witnesses, Nazarene, etc.) Among the serious problems discussed are the influence of the mills upon the attitudes and teaching of the churches; the problem of the preacher's freedom from mill support and control; Christian strategy in times of crisis.

In a class at the Seminary studying the American Labor Movement as related to the church, several students from textile centers welcomed this study by Mr. Pope, (a North Carolinian). While disagreeing with his interpretations here and there, as for example the attitude of the preachers toward the Communistic union in Gastonia, they agreed that he had given a true picture of the general situation and raised questions that ought to be raised for the denominations of the South. "Millhands and Preachers" is a book preachers ought to read.

J. B. WEATHERSPOON

The Making of Tomorrow. By Raoul de Roussy de Sales. Reynal and Hitchcock, New York. 1942. 340 pages. $3.00.

What kind of world shall we have when the present war comes to a close? The author does not attempt to give us an answer in a detailed prediction, but he does something much better. He gives a very intelligent analysis of the forces that are at work in the world today. We shall anticipate the future only as we understand the past and the

present. The way the nations of the world have been acting since the close of the first World War must go far toward determining the kind of world order that we shall have at the close of the present war.

The problems of internationalism have emerged out of the trend toward intense nationalism. In order to understand what is involved in these conflicts the author feels that we must understand the different kinds of nationalism. The idea of "nation" in Germany is not the same as the idea of "nation" in America, or in Britain. There are inherent differences that must be taken into account, and they go to the very roots of the thinking of the people. The author discusses geographical nationalism, empire nationalism, political nationalism, and racal nationalism. We shall not solve the problems of the post-war period, he thinks, by naively assuming that the conflicts of the past have been mere conflicts of governments. If we are to do a better job in writing the peace after this war than we did in 1919, we shall have to be more realistic in taking into account these basic differences.

Following his discussion of Nationalism, he gives a very clear analysis of **The Trend Toward Collectivism.** Is there a basic conflict between capitalism and democracy? A study of Germany, France, Russia, and Great Britain as well as of the United States must be made before an adequate answer can be given. The author calls attention to fundamental differences in patterns of thought in these nations concerning the relation of business to government. He also considers the possibility of a conflict between socialism and democracy.

A section on pacifism in its larger relations shows the importance of some of the attitudes formed after the first World War. Then follows a discussion of the American conception of democracy. The author formulates the central problem of the Western World as follows: "Can our conception of civilization, which rests on the principle of individual freedom, be reconciled with our knowledge that

both war and want can be elminated only through collective discipline?"

A section is devoted to a survey and analysis of the revolts in Germany, culminating in the present relation of Germany to the world. The last section deals with **America and the World.** He is quite fair in recognizing the distinctive characteristics of the American way of life, but he suggests that it would not be realistic to attempt to force our way of life upon the nations that do not want it. The basic right of other nations to have their way of life must be respected.

This is a **must** book for this year. It is sane, clear, and provocative. It will help the reader to interpret the events of today and prepare for the problems of tomorrow. And it is quite readable.

H. W. TRIBBLE

Religion and the Present Crisis. Edited by John Knox. University of Chicago Press. 1942. 165 pages. $1.50.

The Charles R. Walgreen Foundation for the Study of American Institutions is to provide series of lectures primarily for students in the University of Chicago. This is the first of three series for the year 1941-1942. I have not yet seen the other two series but shall wish to see them. This series—nine lectures—is most timely and present their themes with high ability. The editor says: "The meaning of the present crisis of civilization for the American church" (whatever that may be) "is the subject of this book." All of them were prepared, we are told, before the entry of the United States into this war (formally, of course is, meant). "Outlines of the lectures were subjected in advance (of delivery) to critical discussion in weekly meetings of the Divinity School faculty," but without thereby involving full corporate responsibility; indeed without achieving full unity of viewpoint and conclusion, which is well. All the lecturers are members of the University faculty.

It is not possible here to review the nine papers severally. Dean Colwell leads off with "Christianity Refinding Itself."

It is a most thoughtful and thought-provoking discussion. Professor Knox 'Re-examines Pacificism' in as fully objective a way as we could expect. His own pacifism has effected an adjustment to support of the war. He represents that class who thought they were pacifists and have had to recede to the attitude of supporting this necessary war while they work for conditions that will make pacifism possible in the era to follow. Of course that is not pacifism. "Achieving Personal Stability," by Dr. Wieman is a penetrating and valuable discussion of the psychology of personality in crisis.

Dr. Gilkey helps to clarify and temper optimism by an effort at "Anticipating the Post-War Minds." This he does by studying the mind in and after the other World War.

Dr. Pauck contributes to "Redeeming Culture Through Crisis," approaching it naturally through his modified and evangelical "Crisis Theology."

All in all I would set this down as a work of first class importance for the present situation in the world. It is not intended to discount the other lecturers by not finding space to name them.

W. O. CARVER

New Church Order. The Future of the World-wide Episcopal Church. By The Rt. Rev. Oswald Owen Hall, Bishop of Hong Kong. Seabury-Western Theological Seminary, Evanston, Ill. 1941. 34 pages. Paper, 25 cents.

According to the title page and a list at the end, this is the twenty-seventh annual Hale Sermon, delivered at the Seabury-Western Seminary, November 14, 1941.

It is a discussion of the church Order of the Episcopal Church with a view to advocating certain changes which the preacher is convinced must be made in order that this church may become actually what in the last hundred years it has become in a measure, a truly world-wide church. And the changes proposed look to its becoming the universal Christian church, although this ambitious ideal is involved rather than specifically presented.

The approach is interesting. The text is, "Bear ye one another's burdens, and so fulfil the law of Christ." True to the context this is interpreted as bearing the burdens of other's sins. The context however does not support the application to bearing the sins of ecclesiastical provincialism and narrowness, although Paul would not probably reject that application.

With a combination by no means infrequent the good Bishop combines a fine catholicity of spirit and breadth of sympathy with a naive assumption of himself holding the true ideal and tradition of the Christian church. He confesses the sins not only of the Broad church liberals and the Anglo-Catholic idolaters of his own communion, and their unconscious arrogant English consciousness and Episcopal centricity in the Lambeth council, but also bears the burden of the sins of the Protestants on the one hand and the Roman Catholics on the other.

Standing thus in the center and giving most characteristic expression to the true and inspired Christian church tradition with the fine comprehension and broad spirit of unity he pleads for his church to adjust its claims and expression to its world mission and call all the redeemed into the ample room of its institution. How like the rest of us. Only here it is put with a "sweet reasonableness" and a persuasive fraternity not always found. It reminds one in ultimate position of Southern Baptists when we get concerned for Christian unity and invite all our sincere but mistaken and errant fellow Christians to come unto us and find the true church. In our different ways we are much alike. Neither Episcopalians nor Baptists confess themselves Protestant—not withstanding the name "Protestant Episcopal." We both claim the true succession. Episcopalians of Bishop Hall's type—and it is a large and growing type wish generously to include us all and to tolerate our idiosyncrasies until in the wide fellowship we learn to appreciate the "orders," the "liturgy," the "sacramental symbolism."

In these matters Baptists are more like the Catholics—let us hope in a different spirit and certainly with no exclusive claims to the grace of God—in that we say to all the rest: "This is the way; when you are ready to walk in it, come with us and we will do you good."

All such discussions as this reveal how far the Christian following is as yet from any hope of ecclesiastical unity. They do tend to promote spiritual unity. This sermon by the Missionary Bishop of Hong Kong may well be put alongside the presidential address of Dr. W. W. Hamilton at the recent Southern Baptist Convention with the title, "Baptists Plead for Christian Unity." One could wish that all Episcopalians and all Baptists would study both papers.

W. O. CARVER

The Destiny of Western Man. By W. T. Stace. Reynal and Hitchcock, New York. 1942. 322 pages. $3.00.

A convinced and insistent humanist undertakes to demonstrate the validity and superiority of western democratic civilization and its potentiality for the realization of "the good life" for all. The heart of the system lies in "the infinite value of the individual." This is itself "derived from . . . the Greek theory of the primacy of reason and the Christian theory of the primacy of sympathy." These two are so united as to be necessary complements, neither possibly independent of the other. The acceptance and the working out of these two principles produces all man's good and by working this good demonstrate the worth of the order which is realized in their working.

True to his humanist foundation Professor Stace finds all his motives in man. The long course of reasoning, in three "Parts" proceeds with great cogency of closely knit argument. First Good and Evil are defined and analyzed, in three chapters; Civilization is traced in its history and analysis from the Greeks to our own day, six chapters; three ultimate questions are elaborated and answered in the third Part, ending with "Nietzsche or Christ?" His case is made

out as well as can be on his premises. The reasoning and the writing are so clear that the argument is easily followed and its weakness as well as its strength easily seen.

W. O. CARVER

III. THEOLOGY, THE BIBLE, BIOGRAPHY.

Treasures of Bible Truth. William H. Schweinfurth. The Bible Institute Colportage Association, Chicago, Ill. 127 pages. Twenty cents.

This is a paper bound volume made up of Scripture quotations together with a few brief outlines. The references are listed under a topical arrangement so designed as to be of practical help to Christian workers in personal evangelism and evangelistic teaching.

H. W. TRIBBLE

The Fatherhood of God. By E. J. Blekkink. 1942. Wm. B. Eerdmans Publishing Company, Grand Rapids. 120 pages. $1.00.

This is a series of brief and helpful devotional studies on a very vital subject. The subject is approached from six inter-related standpoints, as noted in the chapter headings: Fatherhood in God; Fatherhood and Creation; Fatherhood and Incarnation; Fatherhood and Redemption; Fatherhood and Prayer; In the Father's House Forever.

The author is Emeritus Professor of Western Theological Seminary, Holland, Michigan.

J. LEO GREEN

God Runs My Business. By Albert W. Lorimer. 1941. Fleming H. Revell Company, New York. 192 pages. $1.00.

Herein is related the remarkable story of the life and work of Robert G. LeTourneau, a prominent businessman and outstanding Christian layman of our day. A few years ago Mr. LeTourneau, then on the verge of bankruptcy,

made a solemn pledge in the presence of a preacher to be God's businessman. He has kept that pledge and today is the head of one of the largest enterprises in America. He conducts his business on a Christian basis, devotes nine-tenths of the earnings of that business to Christian service, and travels about two hundred thousand miles per year by private plane to give his personal testimony to the power of Christ. He is truly a dynamic personality and a living testimony to the fact that religion and business will mix.

J. LEO GREEN

Personalities Behind The Psalms. By Robert B. Whyte. 1942. Abingdon-Cokesbury Press, Nashville. 191 pages. $1.50.

This book contains a group of twelve penetrating and stimulating expository studies in the psalms. The psalms treated are: 22, 29, 50, 43, 72, 73, 88, 89, 90, 100, 108, 119. In addition to giving a careful analysis of these psalms as to its teaching and the application of that teaching to life today, the author devotes particular attention to the study of the personality behind the psalm. The expositions reflect sound scholarship, breadth of culture, and popular appeal.

Dr. Whyte is a native of Toronto, Canada, and is now pastor of the Old Stone Presbyterian Church in Cleveland, Ohio.

J. LEO GREEN

Introduction to the Old Testament. By Robert H. Pfeiffer. Harper and Brothers, New York. 917 pages. $4.00.

In this monumental work Dr. Pfeiffer, able Semitic scholar of Harvard University, has made accessible to the diligent Old Testament student and teacher a veritable mine of valuable information. It is a book which, even though it is rationalistic in its approach, should be in the possession of every Old Testament professor. It is "an encyclopedic introduction."

In the first section of his book Dr. Pfeiffer deals with the Old Testament as a whole, giving many interesting facts concerning its canonization and textual transmission and concerning the religious, literary, historical and critical interest in it through the years. Then, following the order of the Hebrew Bible, in the remaining four sections he takes up in detail the Law, the Prophets, and the Writings. He treats with amazing thoroughness each separate book, making a careful analysis of its contents and devoting special attention to its historical background, critical problems, style, purpose of writing, and religious teachings. The book closes with a selected bibliography for further reading.

Dr. Morton Scott Enslin says concerning the volume under review: "A definitive work, written with enthusiasm and distinctly readable."

J. LEO GREEN

The Historic Mission of Jesus. A Constructive Re-Examination of the Eschatological Teaching in the Synoptic Gospels. Vol. XII in the Lutterworth Library. By Cecil John Cadoux. The Lutterworth Press, London. 376+XXIV pages.

The aim of this book is to present in organized form the evidence contained in the Synoptic Gospels pertaining to Jesus' conception of the Kingdom of God. The sub-title implies an exclusive interest in the eschatological aspects of the Kingdom, and in this it is misleading, for half of the book is devoted to other than eschatological teachings. The value and significance of the book is not in any new theory that is advanced, nor in new ground that is broken, but in its systematized presentation of the teachings of Jesus. Perhaps there is no work in existence that has organized the available data so thoroughly as has this book. Indeed there is such an abundance of organization that a cursory examination is likely to give one the impression that there is more skeleton than meat, but with closer study the reader discovers the substance. If the book makes any permanent contribution to the science of New Testament study it will be in its organized presentation of the teachings of Jesus.

Students will do well to remember, however, that any such presentation is conditioned by the author's critical theories and the interpretation he makes of his data.

The author of the book under review accepts without reservation B. H. Streeter's Four-Document Hypothesis as to the structure of the Synoptic Gospels and operates under this hypothesis in the selection of his data. With reference to his attitude toward the credibility of the Synoptics it is heartening to find him saying, "In regard to the historical credibility of the Synoptic Gospels themselves, I incline to take a more conservative and trustful attitude than has prevailed in many circles since Form-Criticism became known."

Cadoux's estimate of the mind of Jesus is partially seen in his reaction against both the eschatological theory of Albert Schweitzer and the theology of Karl Barth. He has no place in his thinking for the "deluded visionary" Schweitzer made of Jesus, and as for the thelogy of Barth he thinks that whatever its merits or demerits generally "one cannot but regard its attitude to the historical Jesus as erroneous and regretable." As one reads these and other statements in the Introduction his expectancy of good things to come arises. This expectancy is heightened by this comment concerning Form-Criticism: "The use of Form-Criticism in order to demonstrate the legendary character of the greater part of the Synoptic narrative seems wholly unjustified."

So far so good, but what of the author's own basic theories? In the light of such a "build-up" we must confess to disappointment. His chief contributions (if contributions they may be called) to the growing list of theories concerning the mind of Jesus are as follows: (1) "Jesus' expectation, at the beginning of his ministry, that he would be accepted and followed as Messiah by Israel, not repudiated and martyred"; (2) "his deep interest and concern over the dangerous mutual attitude of Israel and Rome. and his strenuous effort to avert the threatened clash of arms between them." In addition cadoux accepts the theory advanced by others that "when Jesus prophesied that the Son of Man would

rise from the dead after three days, he had in mind the same triumphant appearance as he is elsewhere said to have designated 'the Parousia' and to have stated to be destined to happen on some day unknown within the generation then living." Of course the author is quite arbitrary in his handling and interpretation of Scripture in his effort to prove this latter theory. His case for theory No. (1) is weak. In his discussion of No. (2) he makes a needed and welcome emphasis upon the importance of the historical context of the ministry of Jesus but it is doubtful that the enmity between the Jews and the Roman Government was as determinative in the mind and ministry of Jesus as the author thinks it was. The following statement, however, is essentially true and is worth repeating: "The universal and eternal significance of the ministry was attained by way of, not by exclusion of, his interest in and attention to the special and concrete concerns of his contemporaries." Another statement, this one in answer to the view of certain scholars that the ethical system of Jesus was temporary, is worthy of emphasis; it reads: "These (his ethical teachings) he based on his own inspired insight into the nature of God and his will for man; and he framed them accordingly with an eye to inherently spiritual and moral values, independently of any forecast, long or short, of the length of time during which human society would continue to exist." Both statements are true and each complements the other. Jesus utilized the historical context of his earthly life to reveal the will of God, but the nature of God's will was not conditioned by the medium of revelation; the ethical system of Jesus, as the expression of the will of God, is therefore not temporary but eternal in value. EDWARD A. McDOWELL

The Quotable Bible. Edited by Louis M. Notkin. Samuel Curl, Inc., 70 Fifth Ave., New York. $3.00.

According to the editor this book "is the result of considerable experimentation, for my purpose throughout has been to present the Holy Scriptures in a form sufficiently

simple to offer the greatest ease and enjoyment in reading. Abandoning an earlier plan, which was to have included only the most notable pages of the Old and New Testaments, I have endeavored to present the beautiful stories of the Bible in their entirety. In striving to do this, however, I have discovered that from time to time some well-known passages impeded the narrative flow of the stories in which they appear. Such passages, with others, I have included in a separate index of famous Biblical quotations."

It will be seen therefore that this is not the complete Bible. However the author has performed a creditable task of selection and has produced a very attractive and readable volume. The print will appeal to those who have weak eyes. The King James Version is used.

EDWARD A. McDOWELL

New Testament Studies. Critical Essays in New Testament Interpretation, with Special Reference to the Meaning and Worth of Jesus. Edited by Edwin Prince Booth, Professor of New Testament Literature and Interpretation, Boston University. Abingdon-Cokesbury Press. 290 pages. $2.50.

This is a series of eleven essays by American scholars each of whom, according to the Preface, "has been at times under German influence, at times under English." The book "represents modern American Protestant scholarship of the historical-critical school."

It is apparent that the authors of these studies have drunk at a common fountain and have had their thinking shaped in the same mold. Slavish adherence to Form-Criticism and inability or refusal to exercise judgment that is independent of the excessive claims of the Form-Critical School are not necessarily marks of superior scholarship. We cordially agree, as the editor says, that "the New Testament text must be subjected to the most rigorous historical and literary criticism," but we submit that the canons of criticism are likewise subject to rigorous criticism. Apparently it is often forgotten that they were created by men with certain biases and predilections and are therefore the

products of subjective as well as objective thinking. It is somewhat irritating therefore to be confronted with a rather widespread disposition on the part of American scholars to accept the canons of the German school of Form-Criticism as if they were as fixed and free from error as the formulas of exact science.

Much that is good will be found in this book but it may well serve as a pointed illustration of what happens when New Testament scholarship becomes so obsessed with the importance of sources and structure that it fails to comprehend the message. If the thoroughgoing adherents of the Form-Critical School had their way interpretation would become a lost art. In their quest for the "real" Jesus hidden somewhere behind the accretions imposed upon the original sources by the early church it is just possible that the Form-Critics may get lost in the maze of forms and not find Jesus at all.

EDWARD A. McDOWELL

The Disciple. By T. R. Glover. Cambridge University Press and The Macmillan Company, New York. 62 pages. $1.00.

This is a delightful little book written in Dr. Glover's pungent style and containing more food for thought in its 62 pages than many books contain in 300. It is a glowing illustration of the superiority of quality over quantity.

Dr. Glover draws upon his rich store of New Testament knowledge and his understanding of the character and practice of the early church to present Christian discipleship under twelve different names or aspects. They are as follows: The Learner, The New Man, The Slave, The Free Man, The Soldier, Kings and Priests, The Ambassador, The Thinker, The Child of God, The Given Life, The Comrade, The Singer. The list itself is highly suggestive and it is a joy to follow Dr. Glover as he deftly paints each portrait.

EDWARD A. McDOWELL

The Fourth Gospel, Its Significance and Environment. Third Edition Revised and Rewritten. By. R. H. Strachan, D.D., Student Christian Movement Press, London, with The Macmillan Company, New York. 345 pages. $3.50.

This is without doubt one of the best of all books on the Gospel of John. It is not a verse by verse commentary but it succeeds in doing what many commentaries fail to do, namely, it comes close to unfolding the mind of the author and the logical development of his thought.

The third edition reveals not only minor improvements and corrections but a significant change in the author's attitude toward the Fourth Gospel itself. He says in his Preface:

> "Further study has convinced me of the supreme value of this Gospel as an authentic interpretation of the self-consciousness of Jesus Christ, and of the contribution it makes to our knowledge of the events of his ministry, particularly of the story of the Passion. I have found it necessary to join the ranks of those who are convinced that the Gospel is essentially a literary unity, and have withdrawn my previous attempts to isolate certain portions as editorial revisions and insertions. The theory also, that in certain places the sequence of thought has been disturbed owing to dislocations caused by disarrangement of pages in an original codex, I find unconvincing."

The subject of this reviewer's address when he was inaugurated as a professor in the Seminary was "The Structural Integrity of the Fourth Gospel." An effort was made in this adress to disprove the theories of redaction and dislocation of pages by demonstrating the essential logical unity of the plan of the Gospel. It is good to find a great scholar reversing himself in order to assume a similar position with reference to the unity of the Gospel.

EDWARD A. McDOWELL

Some Hints for Fruitful Bible Study. By the late Charles G. Finney. Zondervan Publishing House, Grand Rapids, Michigan, 1942. 27 pages, Price, 5 cents.

This little booklet is of interest chiefly in that it reveals the principles of Biblical interepretation held by the late great evangelist, Charles G. Finney. It is comprised of excerpts from his volumes of lectures orginally intended for theological students. They are for the most part general statements rather than particular principles of interpretation. About half of its pages have to do with the proper understanding of Biblical promises.

HUGH PETERSON

Untranslated Riches from the Greek New Testament. By Kenneth S. Wuest. Wm. B. Eerdmans Publishing Company. 1942. 140 pages. Price, $1.00.

The author is teacher of New Testament Greek in the Moody Bible Institute and presents this as a fourth book in his series of exegetical studies of the Greek New Testament. The name suggests this book to be a series of word studies. It is rather a study of certain doctrinal concepts from the point of view of the Greek. For instance, the first chapter gathers up Paul's Doctrine of Verbal Inspiration. The third chapter is a treatment of the much discussed sixth chapter of Hebrews. The fourth and last chapter is a presentation of the New Testament doctrine of the Holy Spirit from a study of the Greek. The author shows himself to be quite at home in the Greek Scriptures, and maintains a thoroughly conservative point of view throughout.

HUGH PETERSON

The Scarlet Sin. By Jeff D. Ray, D.D. Broadman Press, Nashville, Tennessee. 115 pages. Price, $1.00.

Under this suggestive heading, Dr. Ray, veteran Professor of Homiletics at Southwestern Baptist Theological Seminary, undertakes the difficult task of examining the "sin of David." He acknowledges at the outset that he

has set his hand to a delicate task. Throughout the course of the book he carries out this task with such modesty, grace and humility as to avoid all trace of vulgarity and suggestiveness. The book throughout is the friendly personal counsel of a "big hearted friend of humanity." The most practical word comes in the final chapter under the title "How to Keep from Sinning."

HUGH PETERSON

The Lord's Prayer. By Ernest Fremont Tittle. Abingdon-Cokesbury Press. $1.00.

There are many books on the Lord's Prayer, but there is room for this one. The author discusses the prayer phrase by phrase, seeking to find the thought of our Lord in each and to set it beside our own thought about the same ideas. He finds in the prayer a wisdom concerning God and human life which must be recaptured and made the basis of our praying and our living today. In the Lord's Prayer is not only a pattern of prayer, but a basic faith in God that must undergird all our praying and become an incentive to prayer.

J. B. WEATHERSPOON

The Clarks: An American Phenomenon. By William D. Mangam. The Silver Bow Press, New York. $2.50.

In an introduction Dr. Edward A. Ross characterizes this book as "a priceless social document." It is the story of an American family in its movement from comparative poverty through immense wealth on to complete moral bankruptcy. Beginning with the story of Willian Andrews Clark who became the mining king of Montana and the west and United States Senator, it gives the biographies of his wives and children in a story as interesting as any novel. It is, however, a book of fact revealing an almost unbelievable story of conscienceless and sordid living. The power of wealth to purchase political power and social acceptance, while it depraves and debauches receives an unexampled illustration. The senior Clark was a conscienceless capitalist who believed that money could buy anything; the last of the Clarks was a bestial pervert who by his "benefactions" was

able to purchase social respect. More than one honorable American institution will wince at the revelations of this book. The Clarks are a counterpart on a different social level of the Jukes family—a story of degeneracy. Surely the love of money is the root of all kinds of evil.

J. B. WEATHERSPOON

Walter Rauschenbusch. By D. R. Sharpe. Macmillan. $2.75.

Biography should be in every preacher's scheme of reading. To know the significant men of history is of inestimable value. One of the significant men in the religious history of America is Walter Rauschenbusch. He was the son of a German Baptist preacher who came to America to minister to the German speaking Baptists who were without spiritual leadership. He was born in Rochester, N. Y., in 1861 where in later years he taught as Professor of Church History in the Rochester Theological Seminary. For a few years he served as pastor of a German Baptist church in New York City, and for two or three summers was supply pastor of the German Baptist Church in Louisville. He died in 1918 near the close of the World War, having influenced religious thought in America as few men of his generation.

Rauschenbusch's impact upon American Christianity was not as historian, nor as pastor, but as an interpreter of the social mission of Christianity. While he was pastor in New York Ctiy he ministered to the immigrant laboring class and was impressed deeply by their poverty and helplessness before the power of the industrial organization. He joined with like-minded pastors in an effort to improve their conditions. He developed certain definite social convictions and in 1889 became editor of a working people's paper, "For the Right," whose aim was "to reflect in its pages the needs, aspirations, the longings of the tens of thousands of wage earners who are sighing for better things; and to point out, if possible, not only the wrongs that men suffer, but the methods by which these wrongs may be moved."

Another expression of his social passion was through a small group of Christian leaders organized as "The Brother-

hood of the Kingdom" (1892). With him were such men as Nathaniel Schmidt, Leighton Williams, George Dana Boardman, William Newton Clarke and Samuel Zane Batten. These men committed themselves to the task of restoring in the church the idea of the Kingdom of God and of realizing it in the world. They met at stated intervals for days of study, prayer and conference, and for a number of years they were a center of Christian effort to arouse in our country a sense of social responsibility and obtain changes in economic and political life for a greater recognition of human worth and human rights. Writing years later, Rauschenbausch wrote, "I am impressed with the amazing changes in public thought since the Brotherhood was founded. All those things for which we then stood, according to our light, have come to the front and fill more and more of the horizon.

By the time he became professor at Rochester Theological Seminary he was widely known and sought after as a lecturer on social aspects of Christianity. It was inevitable that he should write. His most significant books are "Christianity and the Social Crisis," Christianizing the Social Order," and "A Theology for the Social Gospel." It is significant that he did not use the term "social gospel' until he wrote this last book. And when he did use it he did not think of it as a substitute for a spiritual gospel individually appropriated by faith. He believed in conversion and salvation by faith, but he believed that conversion had moral as well as spiritual meaning and insisted that true conversion included a change in social attitudes. In his theology he emphasized the two great commandments, the Fatherhood of God, and the Kingdom of God. And he preached his faith with great passion and power. Of interest today is what he taught concerning war and peace: "First of all, he insisted that the only adequate solution of the problem of war will be one that deals drastically with the social and economic causes of war; and, secondly, he was unalterably convinced that an adequate social solution of the problem of war must in the end be a religious solution."

Rauschenbusch was an optimist. He saw so many changes in the direction of social justice that he was persuaded that the major battles had been won. One of the criticisms of his attitude has been that he too nearly identified the Kingdom of God with a reformed social order, and gave too little attention to the apocalyptic element of Christian teaching. His hope was based solidly upon the gradualistic principle and the Kingdom of God seemed to be just around the corner. Consequently the effects of the World War upon him were most disappointing and crushing, as he saw many gains swept away by the storm of hate and war.

The biography, written by Mr. D. R. Sharpe, who knew Walter Rauschenbusch as few other men did, may be counted among the great American biographies. One less personally close to him would have been more objective in interpretation and criticism, but we have a view of the man, his mind and spirit, his hopes and purposes, his faith in God and man that will be an inspiration to all who read. Moreover, one cannot understand the spirit of the Christian social movement in America without knowing Walter Rauschenbusch.

J. B. WEATHERSPOON

Life's Final Goal. By Henry C. Schuyler. The Peter Reilly and Hitchcock, New York. 1942. 340 pages. $3.00.

The publishers' jacket carries the following appraisal by Professor Bruehl of St. Charles Seminary: "Father Schuyler's charming volume is conceived in the Augustinian tradition which sees in the intimate testimony of the soul stamped with the Divine likeness the most striking proof of the existence of God, and discovers in the inner world of human experience clear and unequivocal intimations of man's lofty destiny."

Not only in the Augustinian tradition, but also in harmony with the Thomist approach the author has attempted to give a philosophical justification for the Christian faith. Assuming the existence "of an absolute Supreme Being who has brought into existence all the realities which constitute our universe," he makes his appeal to natural revelation and

reason to indicate the paths along which man should walk if he would achieve the highest good in life and the best expression of his native potentialities. He emphasizes the importance of the contact of our sense organs with material objects, and seeks to show how the data that we lay hold upon with our normal faculties are definitely related to ultimate reality and meaning.

The book is divided into three sections. The first presents an analysis of the voyager in quest of the ultimate goal of life. The intellect, memory, imagination, the will, and the soul are treated as sources of evidence concerning the basic relation between man and the spiritual universe. The second section treats the world external to man in relation to the true goal of life. Unity, truth, goodness, and beauty are seen as genuine characteristics of the world in which man lives, and as paths along which man must move in his spiritual quest. The third section brings the reader back to a further study of man. The emotions, inclinations, the consciousness, love, and desire are brought into the field of the author's study.

Throughout the book the author is true to his Augustinian and Thomist convictions concerning the basic kinship between man and God and the necessity for the grace of God to supplement the native endowments of man. He says that before man can take the last step, "before the intellect, with its innate capacity for all truth, can put forth the effort necessary to gain a direct vision of absolute truth, and thus see for itself that Absolute Reality of whose existence it is already aware—before this can happen, human nature must be raised to a higher plane. It is here that the Catholic doctrine of grace comes in. Man's soul, in its natural state, has a capacity to live on this higher plane; but with his innate power alone man is unable to raise himself to its level. It is grace which gives him this power. If he uses this gift as it can be used, if he co-operates with it—when he fits himself for the final possession and vision of God."

H. W. TRIBBLE

IV. PREACHING, CHURCH ADMINISTRATION, RELIGIOUS EDUCATION.

God Bless America. By William Herschel Ford. The Zondervan Press. $1.00.

These sermons, highly commended by Drs. L. R. Scarborogh and Herbert Lockyer represent the pulpit ministry of one of our Southern pastors. They are well conceived and vigorous, abounding in fresh illustrative material. The analysis of every sermon is clear, and often overdone. The message would be no less strong and the literary quality would be improved by omitting from the printed sermon many of the numerals.

J. B. WEATHERSPOON

Courage in Christ. By Walter A. Maier. Concordia Press. $1.50.

"The Lutheran Hour" of radio yields again a volume of sermons in which the preacher brings religious truth to bear upon the spiritual problems of our day. The emphasis throughout is on the need of America to keep fast hold on faith in Christ. The title of the book is a true representation of its burden—courage in Christ.

J. B. WEATHERSPOON

Building the Body of Christ. By Ira David Warner. The United Brethren Publishing House, Dayton, Ohio. 1939. 152 pages.

This is a study course book recommended by the Board of Christian Education of the United Brethren Church. It is a study "in the purpose and program of the church." It deals in a simple and straightforward manner with the nature and the function of the church, and also presents some programs of a practical nature which should be useful in extending the ministry of the church to all groups.

H. W. TRIBBLE

Church Member's Handbook. By Joe T. Odle. Broadman Press, Nashville, Tennessee, 10c. 27 pages.

This booklet is intended to meet the long-felt need of a simple guide to the instruction of new-comers into the

church. It is especially prepared for the newly-baptized, but is almost equally valuable for those received by letter, who need further instruction as to their privileges and responsibilities. There are eight brief chapters dealing with the meaning of church membership, the church covenant, Christian growth, Baptist history, Baptist doctrine, Baptists and other denominations, God's plan of church finance, Baptist churches at work. Each chapter contains a wealth of excellent material which may be read privately or used as a basis of discussion in a special group or pastor's class. The booklet is well-suited to the plan of a growing number of Baptist churches to provide a brief course of training in church membership for all who are received into the fellowship of the church. Any church would do well to secure a quantity of these booklets, a copy to be given to each new member.

G. S. DOBBINS

Religious Education Annual for 1942. Mimeographed by the International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill. 200 pages. Price, $2.60.

This "Annual" is made up for the most part of addresses, reports, and other documents presented before the professional advisory sections and other groups at the annual meeting and twenty-first quadrennial convention of the International Council of Religious Education, held at the Stevens Hotel, Chicago, February 9-14. Among the most important of these papers are the following: "Christian Teaching in a World Crisis," by Harold E. Sessen; "The Church At Work in a Democracy," by William Warren Sweet; "A Critical Re-Evaluation of the Difficult Outlook of Progressive Religious Education," by William C. Bower; "The Evangelism of Children," by Lewis J. Sherrill; "Problems of Rural Ministers;" "Christian Education in a Time of War;" "Liquor and Allied Vice Problems in Camp and Defense Communities;" "Developing a Public Consciousness of the Need of Christian Education."

G. S. DOBBINS

Creating Friendly Attitudes Through the Home. By Grace W. McGavran. The Friendship Press, New York. 50 pages. Price, 25c.

This excellent pamphlet contains a series of articles, with accompanying questions for thought and discussion, intended for use in home reading and as a basis of study in parents' classes, in Parent-Teachers Associations, and in teacher's meetings. The nine brief essays consist largely of illustrative materials. Actual incidents and situations are described, and then questions raised as to how such life situations may best be utilized for purposes of teaching. The idea running throughout the series is that of "tearing down walls that divide" to the end that the family may be integrated and united, and then that these values may be shared with others. A pastor with imagination and resourcefulness might well make these studies the basis of a series of discussions with the parents of his church, including among the group the teachers and leaders of the children of the church.

G. S. DOBBINS

Every One That Believeth. By Harold J. Ockenga, Ph.D., Litt.D., D.D. Fleming H. Revell Company, New York. 256 pages. $2.00.

This is a book of twenty-four sermonic expositions of Paul's Epistle to the Romans by a preacher who is widely known for his faithful interpretations of the Word. This book commends itself particularly to the minister who wishes to use the Epistle to the Romans as a basis for a mid-week Bible study at the prayer meeting hour. The chapter headings are worthwhile as suggestive topics for thought and development. The material itself is the fine fruit of a conservative scholarship.

HUGH PETERSON

Worship in the Church School Through Music, Pageantry, and Pictures. By H. Augustine Smith. David C. Cook Publishing Co., Elgin, Ill. Price, 50 cents.

Here is a little book of 148 pages which is full of suggestions for one interested in improving the worship service of the Church School. The suggestions are largely applicable also to the main worship service.

Part of our poor hymn singing is due to the lack of an understanding of the hymn and the deadly monotony of the singing. Intelligent leadership is necessary to improve our music and this book will be very valuable to the Church School leader. It is well illustrated and the chapter headings are:

I. How to make Hymns Live.
II. How to Lead the Hymn Service.
III. Choir and Orchestra in the Church School.
IV. Visual Art and Drama in the Church School.

INMAN JOHNSON

Lyric Religion. By H. Augustine Smith. Appleton-Century Company. Price $4.00.

Lyric Religion, though copyrighted in 1931, is still one of the best books on hymns for the preacher to have. It gives the complete text of the hymns, Biblical passages pertinent to them, and a brief story of both author and composer. This is not all, a most valuable part of the book is the author's discussions of the hymns and his personal reaction to them. In fact it is about the nearest thing to a hymn commentary to be found.

Professor Smith is a leading writer on hymns and is widely known throughout the country for his work in church music at Boston University. His wide experience and background give his statements authority and his treatment of a hymn shows his love for it. The book represents a large amount of research and thought.

The price is a little high but if you can own only one book on hymns this will be most valuable.

INMAN JOHNSON

The Highway of God. By Ralph W. Sockman. Macmillan. $2.00.

In the framework of Christ's words concerning John the Baptist, Dr. Sockman develops the essential qualities of preaching in our day. "A Voice in the Wilderness" suggests certitude in a world of confusion; "A Reed in the

Wind," strength of eternal principles amid temptations to compromise and relativity; "A Prophet," a voice from God and for God in a day of humanism and secularism; "More than a Prophet," a forerunner introducing Christ into life that greatly needs his salvation and guidance; "The Feast in the Kingdom," a supreme evaluation of the Kingdom of God in its power and grace for a world of failing hope; "The Children of Wisdom vs. the Children of the Market Place," a full acceptance of God's way of life as over against a detached or hopeless spectator role in a world of sin. Such is the way through our wilderness, a highway for our God.

As in all his writings Dr. Sockman envisages the contemporary scene on the background of eternal truth and Divine purpose. These Yale Lectures on Preaching represent the preacher a "custodian of the crises" through which all men pass, crises of achievement and failure. "When the Lord's representative no longer feels the thrill of his parishoner's high moments and the anguish of their sorrows, he not only loses his shepherding appeals but it is evidence that he has lost his spiritual touch." This vital book will be a spiritual tonic to all who read it.

J. B. WEATHERSPOON

Feminine Faces. By Clovis G. Chappell. Abingdon-Cokesbury Press. $1.50.

For a number of years Dr. Chappel has been preaching on the persons of the Bible. Here are sixteen sermons suggested by sixteen famous women whose faces brighten or darken the Scripture story. The characterization of the various feminism faces are true and quite impressive, e. g., Lot's wife is "The Frozen Face;" Hagar, "The Desperate Face;" Esther, "The Fearless Face;" Martha, "The Worried Face;" and the Samaritan woman, "The Wistful Face." Such preaching, when not merely historical, delivers preaching from abstractions, and enables the preacher, if he has discernment, to meet helpfully many life situations.

J. B. WEATHERSPOON

There Are Sermons in Stories. By William L. Stiger. Abingdon-Cokesbury Press.

This is a collection of short stories out of life which Dr. Stidger found stimulating and worth passing on. The reader will not find in all of them the inspiration they held for Dr. Stidger, since they came more directly to Dr. Stidger, but many of them are quite alive, and will serve to stir the reader's imagination and give insight into human emotions and appreciations. As one reads this and other books by the same author this occurs to be said: One reason for the vitality of one preacher and the drabness of another is that the one seizes and conserves the values of experience, observation and reading which the other allowed to pass.

J. B. WEATHERSPOON

V. MISCELLANEOUS.

The Teachings of Christ in Cross-Word Puzzles. By Lucille Pettigrew Johnson. W. A. Wilde Company, Boston. 1941. $1.00.

This fascinating little book contains 52 cross-word puzzles with diagramed answers in the back. The puzzles are based on Christ's teachings on 52 separate subjects, such as repentance, sin, forgiveness, faith, salvation, love, prayer, humility, judgment. The puzzles are not unusually difficult to solve, and the solving of them proves to be both enjoyable and instructive.

J. LEO GREEN

Bible Catechism and Questionnaire (Part one: The Old Testament). By Walther Eickmann. Terminal Printing and Publishing Company, Hoboken, New Jersey. 1941. 66 pages. 25 cents.

This is a book of instruction in question and answers for Sunday, Weekday, and Vacation Bible Schools. There are 25 lessons. Each of these contains 20 questions and their answers.

J. LEO GREEN

New Horizons. By Frederick C. Gill. Abingdon-Cokesbury. $1.00.

This is the kind of book that one reads with pleasure and profit. The literary style makes it delightful. The spiritual insight makes it uplifting. The tone of it may be inferred from such chapter headings as "Christian Optimism," "The Vision of the Mount," "The Unsleeping Sentinel," "The Living God," "The Living Word," "The Living Church." Religion needs to get a new hold upon the reality of God, and the timeless meaning of the Cross. It needs also to see the extension of Christian experience across the whole of life, including what men have called the secular pursuits and art. Throughout the volume the author holds to the truth symbolized—Raphael's picture of the Transfiguration when in the one scene he showed both the mountain and the

J. B. WEATHERSPOON

The Practical Use Cyclopedia of Sermon Suggestion. By G. B. F. Hallock. Harper and Brothers. $2.75.

The business of this work is to make preaching easier. There are 300 outlines, 650 suggestive topics for special days, and 2,000 subjects for general preaching. It is described as "an inexhaustible homiletical stimulus." Let us hope that it does not turn out to be a depressant. Subjects and outlines are not sermons, and unless the help one gets from a book like this is accompanied by much study its value is questionable, and if there is much study it will not be greatly needed.

J. B. WEATHERSPOON

Japan Inside and Out. The Challenge of Today. By Syngman Rhee, Ph.D., First President of the Provisional Government of the Republic of Korea in Exile. Second Edition. 1941. Fleming H. Revell Company. 208 pages. $2.00.

This is a propaganda document, the most urgent end of which is no longer needing support. It is directed to the American people with a view to stimulating fear and resentment so far as to induce the United States to enter war upon Japan.

The work is able. It is moved by a deep emotion but supported for the most part by full documentation so far as facts go. How these facts are to be construed and what the practical reaction to them by Americans should be (or should have been) as we may now say, Dr. Rhee seeks to show and bring about.

While his own interest was and is chiefly in the national subordination and hardship of his own country at the hands of Japanese imperialism the discussion dwells far more upon the danger to the United States from Japan and the wrongs of Japan upon American interests. He is vigorous, almost violent, toward pacifists in America.

The work is still very valuable, for poised readers, for understanding Japan's aims and hopes in the current war and the cunning and ruthlessness of the Japanese military mind.

W. O. CARVER

BOOKS RECEIVED

Look at the Stars. By Ray Jordan. Abingdon-Cokesbury Press. $1.50.

After the Resurrection—What? By L. R. Scarborough. Zondervan Press. $1.00.

Dare to Decide. By Ralph W. Neighbour. Zondervan Press. $1.00.

The Grit to Grapple With Life. By S. A. Strother. Broadman Press. $1.00.

Petal Dust From My Garden. By Joye Freeman Woodbury. Broadman Press. 142 pages. $1.00.